

Heavenly Conference for
Sions SAINTS,
To enlighten themselves;
and teach their Children:

Together,
With the SAINTS Believe.

By Iohn Turner, a prisoner of Jesus Christ,
in Gardiners Lane, Westminster.

Mal. 3. 16, 17.

Then spoke they that feared the Lord, every one to his neighbour, and the Lord hearkned and heard it, and a booke of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be to me, saith the Lord of hosts, in that day that I shall doe this, for a flock; and I will spare them, as a man spareth his ewe, seeing they serve him.

Deut. 6. 6. 7.

And these words which I command thee this day, shall be in thine heart. And thou shalt rehearse them continually unto thy children, and shalt talke of them when thou sittest in thine house, and as thou walkest by the way, and when thou liest downe, and when thou risest up.

Luk. 2. 46, 47.

And it came to passe three dayes after, that they found him in the Temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him, were amazed at his understanding and answers.

Printed in the year: 1645. 11 R.

January 18th 1841
To the Hon. Secy of the Admiralty
Whitehall

My dear Sir



I have the honor to acknowledge the receipt of your letter of the 14th inst. in relation to the above-named subject. I am sorry to hear that the collection of the above-named objects is not yet completed. I am, however, glad to hear that the objects are of great value and interest. I am, Sir, very respectfully,
Your obedient servant,
J. Smith

Yours faithfully,
J. Smith

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PSAL. 16. 3.
Most excellent SAINTS of
SION,

Our onely Lord hath taught, that Light is come into the world, and men loved darknesse rather then light; because their deeds were evill, whereby the Book of God hath beene sealed with seven seales, that none could looke into the truth thereof, which hath caused people to leave the foundation of true faith (the written word) and beleve as the Church and Priests beleve. But the Lyon of the tribe of Judah, of the root of David, hath opened the same, to the terror of his enemies, and comfortable refreshing of his beloved Saints.

And because they could not prevaile to hide all truth, they rouled up as a scroule Christs kingdom of power, and Church-Government (denying him to raigne over them) which hath caused Christs word to be contemned, as insufficient for prudency in performing Divine Ordinances, and thereby have caused the people to follow that government which the Priests doe appoynt them, changing the manner of worship, as gallants change their fashions, ever now and then in a new shape.

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Rev. 7.1.

And lest their evill should be espied, they have caused 4 Angels to hold the 4 winds of Christs Church power & government, that they should not blow upon the Earth, Sea, or any Trees, by which

Rev. 9.3.17.

Locusts doe rise out of the smoake of the bottomlesse pit, and with the fire, smoake, and brimstone, which hath proceeded out of their mouthes, they

Rev. 8.12, &
9.14.

have darkened the third part of the Sun-light of the Gospel, the third part of the inferior moon-light of the Law, and the third part of the truth of Christs ministry, and thereby caused the powers of

Esay 24.20.

the Earth to reele to and fro like a Drunkard, and

Rev. 6.16.17.

quake, and say, alas, alas we know not what to do; hide us from the presence of the Lamb, for his wrath (in his regall power and Church-Government is come) and we cannot stand, for he will condemne (without respect of persons) all evill Government and Governours, Worship and Worshipers; and then you shall be so borne up on every side with earthen props, that men shall not dare speake against this Beast, neither teach Jesus Christ to be the Saviour of the world (what gifts soever God induceth them with) without a license from these evill angels, or Patentees of the Gospel.

Rev. 13.

But the good Angel (notwithstanding these)

Rev. 7.2.3.

hath sealed the Servants of God in the forehead, authorizing them to teach all his truths among all

Marke 16.15.

his people in all earthly dominions, by vertue Only of his power, and requires them so to doe, upon paine

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paine of his displeasure : by whose authority I here
employ my meane talent, (without their license)
knowing, that it is better to obey God then man,
and to set forth the whole truth of God revealed
unto me, that I may be guiltlesse of the blood of
all men.

Act. 4. 19.

Act. 10. 26, 27

And having obtained this honour of the Lord
once againe, to be a prisoner for maintaining his
truth (this being the seventh time of my imprison-
ment, and fifteenth yeare, no cause having ever
being shewed) cannot chuse but speak by writing, I
(being set of the Lord apart thereunto, and taken
off from all other employments) that ignorance
(whereof God will be revenged in flames of fire)
may be expelled; Faith, steadfastnesse, and true
worship embraced: these evill angels (by the
word of Christs mouth) prevented in their mis-
chievous hiding the truth; and the Locusts (that
with their heads and tailes make men weary of
their lives) by the West-wind of Gods favour
blowne into the Sea, appoynted for their destructi-
on.

Act. 4. 20

2 Thess. 1. 8.

Rev. 9. 6.

Exod. 10. 19

Rev. 18. 21.

Beloved, it is for the unfolding of Gods truth,
and thy good, that I have penned the same, follow-
ing the example of the Lamb, who discovered the
Pharisees iniquitie, and unfolded the truth, by
questioning with them, and answering them a-
gain, whose practice is my president: And though
the Pen-man were not a Prophet, (as many call
Prophets) neither the sonne of a Prophet; yet I

Luke 2. 46, 47.

Amos 7. 14.

pray

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pray thee, in the feare of God, read it carefully, try it diligently, judge unpartially, and embrace it lovingly, and refuse not what thou seest appeare to bee truths herein, but yeeld conscionably to practice the same, and teach it unto thy children faithfully, with all diligence; remembering that God, for the good of his, will bring light out of darkenesse, making foolish things confound wise, and weake strong, and hath chosen base things, and things that are not, to bring to nought things that are, lest men should rejoyce in their Atery humane learning, as in these dayes too much they doe.

I humbly beseech you, in the feare of God, have not the faith of our Lord Jesus Christ, in respect of persons, neither feare persecution for well doing; looke not backe, preferring worldly friends before Christs truth, God will be a better friend unto thee, then all thou canst lose for his sake, giving thee an hundred fold recompence in this life, and in the world to come life everlasting. AMEN.

2 Cor. 4. 6.

1 Cor. 1. 27, 28

290

Rev. 16. 17.

Jam 2. 1.

Heb 12. 6.

Heb. 10. 37. 38.

Marke 10. 19.



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BRITISH
MUSEUM

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Q. What is Conscience?

A. A created facultie of the soule, witnessing
truth on Gods part, by the thoughts accusing
or excusing one another, and cannot be drawn
to any partialitie.

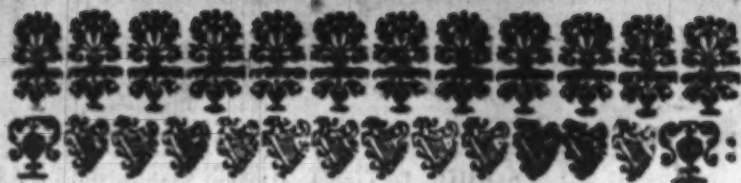
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2100. p. 1. l. 14. r. higher Powers, Father, Mother, King,
Master, &c.

Rom. 2. 15.

Jer. 2. 7.

2 Tim. 1. 19.



A Heavenly Conference, for Sions Saints.

Question.

How comes Man and all Creatures to have being?

A. God Almighty created and made them. Gen. 1. 1. Col. 1. 16. Revel. 14. 7 Psal. 146. 6.

Q. Of what did God make Man and all Creatures?

A. Of that he had created. For to Create is to call forth of nothing, that is not. Gen. 1. 1. Isa. 45. 9. Rom. 4. 7.

Q. By what means did God create althings?

A. Only by his Word. Iohn. 1. 3. 10. Heb. 11. 3.

Q. What is God, who is so powerfull to make all things by his Word?

A. He is an Almighty, Holy, Eternall Spirit, not only the Maker, but governour of all things. Rev. 1. 8. Act. 3. 14. 1 Pet. 1. 11. Ioh. 6. 68. 1 Ioh. 5. 10.

Q. Wherefore did God create and make man and all things?

A. For his pleasure, & to serve & obey him. Ioh. 4. 24 & 23. Isa. 9. 6. Revel. 4. 11. Isa. 4. 8.

Q. In what likenesse did God make man?

A. In his owne Image. Pro. 16. 4. Mat. 2. 10.

Q. In what was man created the Image of God?

B

A: In

Gen. 1. 26.

2 *A Heavenly Conference, for*

Pfal. 8. 6. Gen.

9. 2. 3. Math.

25. 46. Dan.

12. 2. Iohn 5.

29.

Gen. 1. 31.

Mark 7. 37.

Tit. 1. 2. Gen.

1. 31. Mar. 7. 37.

Gen. 1. 20. 22.

24. Eccl. 3. 21.

12. 7.

Rev. 16. 3.

Pfal. 104. 29.

Eccl. 12. 7. &

3. 12.

Revel. 16. 3.

Pfal. 104. 29.

Gen. 9. 4.

Levit. 17. 14.

Gen. 3. 19.

Iob 19. 25, 26,

27. 1 Cor. 15. 12

23. 1 Thel. 4.

16, 17.

Genesis 2. 7.

1 Cor. 15. 43.

Math. 10. 28.

1 Cor. 15. 45.

Gen. 2. 7.

Math. 25. 31, 36.

A. In Sovereignty and perpetuity.

Q. In what estate did God create and make man and beast?

A. In an absolute perfect estate without any defect, for the perfect God could not make any thing unperfectly.

Q. From whence did the Fishes, Beasts and Birds receive their soules?

A. From the earth and waters, from whence they received their bodies.

Q. Whither shall the soule of the fishes, beasts and birds return when it dissolves?

A. To the earth and waters from whence they came: If it were not so, they should goe to heaven as well as mens.

Q. When dyes the soules of the fishes, beasts and birds?

A. Their soules and bodies dye together.

Q. From whence did man receive his body?

A. From the earth.

Q. Whither shall mans body go when it dissolves?

A. To the earth from whence it came.

Q. Shall mans body continue in the earth for ever?

A. No, it shall rise againe at the judgement day.

Q. From whence did man receive his soule?

A. From the breath of the Almighty.

Q. What

Q. What is mans soule?

A. An everlasting spirituall substance.

Q. What is the difference between the body and the soule of man?

A. The body is mortall and subject to dye, and the soule is immortall and can never dye.

Lu. 23. 43.

1 Co. 15. 51.

1ay 40. 6, 7, 8.

Nat. 23. 31, 46.

Q. Whither shall the soule of man goe when it parteth from the body?

A. To heaven or hell at the departure.

2 Tim. 4. 7, 8.

Lu. 23. 34.

Q. Doth the soule of man dye?

A. No, it ever liveth in pleasure or paine.

Math. 25. 46.

1 Cor. 15.

Q. Whereunto was man created and made?

A. To be Lord of the Earth and all therein.

Gen. 9. 2, 3.

Pf. 1. 8, 5, 6, 7,

8.

Q. Did man fall in his created estate?

A. No; he neither did nor could in his perfect creation, for perfection cannot faile.

Gen. 2. 19, 20,

& 1. 31.

Q. What did the Lord for man after he created him?

Tit. 1. 2.

A. Hee gave him Heaven with a covenanted condition of worke which hee would have performed: For the man that doth the worke lives in the worke.

Gen. 2. 15, 16,

17. Heb. 8. 6, 7

Ro. 10. 5. Levi.

18, 5. Gal. 3. 12.

Q. Did man condescend unto this Covenant which God made with him?

A. Hee went about the covenanted worke, which proves agreement.

Gen. 3. 2, 3. &

17. 10. 23.

For if one speake and the other goes about the worke, it proves consent.

Math. 21. 28,

29, 30, 31.

Q. Did not the Lord force man to this Covenant?

B 2

A. By

4. *A Heavenly Conference, for*

Gen. 1. 9, 16. *A.* By no other means then setting the reward before him.

May 2. 3. *Q.* What was the condition God made with man?
 Psal. 110. 3. *A.* That he should doe what God required,

2 Cor. 9. 13. *and* forbear the tree of knowledge of good and evil.
 Gen. 2. 15, 17.

Q. How know we our created duty?

Rom. 2. 14, 15. *A.* By the true understanding of nature.

Q. What was the reward, if man had kept Covenant?

Gen. 2. 8, 9, 10 *A.* The enjoying of the heavenly Paradise given everlastingly.
 17. & 3. 22, 23

Q. What was the punishment of breaking the Covenant?

Gen. 2. 17. *A.* A deprivation of all happinesse, and eternall death.

As a Rebelle with all his goods.

Q. Did man keep the Covenant which he made.

Gen. 3. 6. *A.* No, Man brake his Covenant.

1 Tim. 2. 14. *Q.* How came man to breake his Covenant?

Gen. 3. 4. *A.* By the temptation of Sathan.

Q. How came Sathan to be a Tempter?

Jude 6. *A.* He disliked man should be above him.

2 Pet. 2. 4. *For* Angels are servants to man in the Paradise estate.
 Act. 12. 15.

Gen. 2. 15. *Q.* How came man to be greater then Sathan
 16. *who* was an Angell of Light?
 Heb. 1. 4, 5, 6.

Rom. 10. 5, 6. *A.* By the covenanted gift, wherein hee had
 Hab. 2. 6, 7, 8. Paradise

Paradise given him.

For man was not created heire of Paradise, Psalm 8, 6, 7, but Lord of the Earth, and heire of heaven by 2. 9. promise. Gal. 4. 23.

Q. How came the Fishes, Beasts and Birds to lose their right?

A. By the fall of their Lord, and helpe they Gen. 3. 6. 13. used to betray him. Rom. 8. 16.

As when a great man proves a Rebelle, all his riches are confiscated.

Q. What harme was mans having heaven given him, unto the Angels?

A. They were to be serviceable to man more Math. 18. 10. Psal 91. 11. 12. then before. Luke 4. 10. 11

As he that is servant to attend a Family, when more are received, have more worke.

Q. Wherefore was Sathan cast out of heaven?

A. For disliking this estate (this Covenant God made with man) brought him to. Jude 6. Luke 20. 36.

For in his creation he could not faile, unlesse you make God his Creator to be his overthrow. James 1. 13

Q. What estate was man in when he had broken Covenant?

A. Cursed in his created happinesse, and in Gen. 4. 5. his Covenanted worship, and subject to death 2. 17. of body, and eternall hell-fire. 1 Cor. 15. 21. Isa. 30. 33.

Q. What did man in this his cursed condition? Gen. 3. 7, 8.

A. Cover his nakednesse by his owne inventions; Flee Gods presence with a terrible conscience of being guilty of all the Commandements. Gen. 3. 10. James 2. 10. Nehem. 1. 14.

Math. 22. 37.

Q. How many Commandements are there?

8, 39, 40.

A. Ten, wherein is contained the whole Law and the Prophets.

Luke 10. 25.

26. 27.

Q. Who gave the ten Commandements and wrote them?

Exod. 19. 20. &

30. 1. & 31. 18.

A. God gave the tenne Commandements and wrote them with his owne finger.

Q. Where did God give the tenne Commandements in writing first?

Exo. 19. 20. &

31. 18.

A. On Mount-Sinah.

Q. In what did God write the tenne Commandements?

Deut. 4. 13. &

9. 10.

A. In two Tables of stone.

Q. To whom did God deliver the ten written Commandements?

Psa. 147. 29, 20

D. ut. 4. 7, 8, 34

A. To Moses for his peculiar people to observe.

Q. Did not God require that all under the Israelites jurisdiction should be compelled by them to keepe the ten Commandements?

Exo. 12. 44, 45,

46, 47, 48.

Josh. 16. 10.

Levit. 23. 44.

2 Chr. 8. 7, 8.

Jer. 15. 19.

A. No : he would not have them require the Gibbonites, Hittites, Gargasbites, Hivites, uncleane Israelites, or any unbeleeving Gentiles that lived in the Land with them, to keepe his Fasts or feasts, or any of his worship that was contained in the first Table; For that was abomination unto the Lord.

Q. How many Commandements did God write in the first Table?

Marke 10. 19.

A. Foure.

2. How

Q. How many Commandements did God write in the second Table?

A. Six.

Ephes. 6. 2.

Q. Wherefore did God write the ten Commandements in two Tables of stone, and not in one Table?

A. To teach us that his Son Jesus Christ at his coming in the Flesh, should separate his kingdom of the world, and his kingdome of worship in government & governours one from the other, not permitting them to be joyned together as linnen and woollen, nor yet sown with the mingled seede of worldly power and spirituall jurisdiction.

Math. 5. 38.
2 Cor. 10. 4.
Math. 22. 21.
John 6. 15.
Levit. 19. 19.
1 Cor. 5. 12.
Deut. 12. 12.

Q. What doe the Commandements of the first Table teach us?

A. 1. Whom we must worship, 2. With what Ordinances he will be worshipped, 3. In what order he will be worshipped, 4. And what time he will be worshipped.

Exod. 20. 2, 3.
Math. 9. 10.
Col. 2. 4.
1 Cor. 16. 2.

Q. What do the Commandements of the second Table teach us?

A. To love our Neighbour as our selves, and doe as we would be done unto.

Math. 19. 19.

Q. Which is the first Commandement?

A. Thou shalt have no other Gods before me,

Exod. 20. 3.

Q. Is this Commandement negative or affirmative?

A. Negative, or forbidding.

Math. 4. 10.

Q. What is the affirmative part of this first commandement?

A. Thou

James 4. 11.

Deut. 6. 14.

7.

Isay 45. 13.

Exodi 20. 4.

.81. 2.

1 John 2. 4.

Deut. 5. 32.

Rom. 8. 26.

John 15. 10.

Deut. 4. 15.

29.

Col. 3. 20, 21

Isa 24. 5.

Levit. 17. 7.

Rom. 8. 11.

Exod: 20. 5.

2 Pet: 2. 1.

A. Thou shalt have me only and alone for thy God, Law-giver, Commander, and Director.

Q. Which is the second Commandement?

A. Thou shalt not make to thy selfe, &c.

Q. Is this second Commandement negative or affirmative?

A. Negative.

Q. Which is the affirmative part of this second Commandement?

A. Thou shalt take onely what God makes whereby to worship him, and helpe thee in his worship.

Q. What is the rest of this second Commandement?

A. 1. The particulars, what wee must not make, 2. The end why we may make nothing, 3. And the reasons wherefore wee may make nothing.

Q. What are the particulars we may not make to helpe in worship?

A. Graven Image, likenesse, similitude, directory, or order, to helpe in the way of worship.

Q. Wherefore may we have nothing, but that God makes only, in or about worship.

A. Because God will punish those that do evil, and their Children, and will shew mercy to them and their children that keepe his truth.

For if we make any thing to helpe in worship we thereby deny that which God hath made to be sufficient.

Q. Which

Q. Which is the third Commandement?

A. Thou shalt not take the name of the Lord *Exod. 20. 7.*
thy God in vaine, &c.

Q. Is this third Commandement negative or affirmative?

A. It is negative.

Q. What is the affirmative part of this third Commandement?

A. Thou shalt reverence the Name or Power of God in all thy discourse and order of his Worship. *Acts 4. 7. i chr. 15. 13. Psalme 119. 133. Isa. 9. 7. Col. 2. 5.*

Q. What is the rest in this third command?

A. The reason, Because the Lord will not hold any guiltlesse, that useth his Name (or Power) in vaine. *Exod. 2. 7.*

Q. What is the affirmative part of this reason of the third Commandement?

A. They shall be guilty of sin, and liable to punishment, whosoever doe use the Name (or Power) of God in any other order than he hath appoynted in his Word. *Isa 42. 4. 5. G. 1. 2. 11. 12. 14. Rev. 2. 1.*

Q. What condition are they in, who live in the breach of this or other commandements?

A. They are out of the Law of faith, led by Satan, under Gods curse in all externall things, both concerning this life, and that which is to come. *Rom. 3. 27. Deut. 28. Tit. 1. 15. 1. am. 2. 10.*

Q. Which is the fourth Commandement?

A. Remember the Sabbath day to keep it holy; In it thou shalt doe no manner of work: *Exod. 20. 8. 9.*

Sixe

10 *A Heavenly Conference, for*

Six dayes shalt thou labour and doe all that thou hast to doe, &c.

Q. Is this Commandement negative or affirmative?

Exo. 20.9, 10 *A. Both negative and affirmative.*

Qu. Which is the affirmative part of this fourth Commandement?

Exod. 20.9, 10 *A. Keep holy the Sabbath; six dayes thou shalt worke, doing that thou hast to doe.*

Q. VVhich is the negative part of the fourth Commandement?

Exod. 20.10. *A. Thou shalt doe no worke on the Sabbath day by thy selfe, servants, or cattell, &c.*

Q. VVhich are the workes may be done on the Sabbath day?

John 5.17.
Acts 10.35.
& 20.7. *A. All workes of preservation, (that are of necessity) and all works of worship, required in the written word.*

Qu. VVhy is the word Remember prefixed to this fourth Commandement, and to no other?

Eze. 20.12.
Col. 2.17. *A. Because there is an Institution poynting out Sanctification in Christ, annexed more specially to this Commandement then to any other.*

Q. What is the residue of the fourth Commandement?

1 Co. 2.4. *A. Time for Gods worship: for if a God be acknowledged and worshipped; there must be a time for it: but this or that time, or day, knoweth no man by nature.*

Q. VVhat

Q. What is the Antitype (or substance) of the shadow, that the seven dayes holy rest figureth out unto us ?

A. Rest in Christ, rest in the Gospel, Church, rest on the first day of the week, (on which Christ finished our redemption) and our everlasting rest in the glorious heavens.

Q. Wherefore was the command of keeping holy the seventh day enjoined ?

A. That we should rest, and all we have from worldly labour.

2. To be witness between God and us, that he the Lord sanctifies us in Christ.

3. To teach us our rest is in Christ, *onely*, and not in our selves,

4. That there is a rest for us in heaven, where Christ is entred, which yet we enjoy not.

Q. Which is the seventh day the Jewes kept holy ?

A. The day before the first day of the week, which Christs Disciples now keep holy.

Q. How comes the 7. dayes Sabbath altered to the first day of the week ?

A. Christ who made it, changed it : as hee changed the worship, so he did the time : and as the second Commandment is in force, though the Ordinance bee changed : so is the fourth Commandment, though the time be changed.

Q. Could Christ alter it ? was it not Morall ?

A. The

Col. 2. 16, 17.
Matth. 23. 28.
1 Pet 4. 14.
Exo. 16. 23. &
23. 11, 12. Lev.
23. 36. Acts 9.
31. Acts 20. 7.
4-9. Heb. 4.
10. 11. Rev. 14. 13

Exod. 20. 10.

Eze. 20. 12.

Col. 2. 17.

Heb. 4. 10, 11.

Mat 28. 1.

Iohn 20. 1. 19

Col. 2. 16. Heb.

4. 8, 9. 1 Cor.

16. 3. Rev. 1. 10

R vel. 12. 5.

2 Cor. 5. 17.

Isay 43. 19.

1 Tim. 1. 9.

A. The 7. dayes Institution was a shaddow fulfilled by himselfe : wherefore he made all new, Ordinances, Order, and Time. Yet all the ten Commandements are of force, as of old, and every transgression is a breach of them, and every transgressing Israelite to bee punished (a-like) by them.

Q. Are we bound to keep any day holy, wherein we may not doe worldly worke?

Acts 10. 7.

1 Cor. 16. 2.

Ro. 14. 6—13.

A. Yes, the first day of the week.

1. For if the 4. Commandement enjoyne not a set day for Gods worship precisely, then no Church, nor person can blame any of sin, if they be absent and at work.

John 1. 47.

Ro. 4. 5, 5, 6.

1 John 4. 6.

2. For that Action which breaks no command is no sin; for sin is the transgression of the Law.

Ro. 3. 31. Acts

20 7. 1 Cor. 16

2. Heb. 4. 8 9.

Rev. 1. 10. 10 in

20. 1. 19. Mark

16. 2. Lev. 23.

36. Psa. 118. 24.

Q. Is the first day of the week to bee kept holy in obedience to the fourth Commandement?

A. Yes, Because Christ commands it to be kept holy; and he that obeyes Christs commands, fulfills the Law.

Q. What if we work on the first day of the week worldly worke?

Tit. 1. 16.

2 Pet. 2. 1.

Ro. 10. 2.

A. Wee break Gods command, deny our Sanctification to come onely from God, and our soules rest to be onely in Christ.

Q. Wherefore did Christ change the 7. dayes Sabbath unto the first day of the week?

A. To teach us that the vails of darknesse is taken

ken from our hearts, and the light excellling (that light of the Law) now shineth.

2 Cor. 3. 7—18

Isa. 25. 7.

Heb. 9. 12 &

10. 20. & 6. 19

Isay 30. 26.

Heb. 4. 4.—9

Acts 20. 7.

2 Cor. 16. 2.

Gen. 2. 2, 3.

1 Cor. 15. 14—

18.

Q. When did Christ begin to sanctifie the first day of the week?

A. When he had finished all his worke of our Redemption.

For as God in the Creation did not sanctifie the seventh day, till he had finished all his worke of Creation: So Christ did not sanctifie the first day of the week, till he had-finished all his worke of our Redemption.

Q. When was all the worke of our Redemption finished?

A. When Christ was risen from the dead.

Q. When did Christ rise from the dead?

1 Cor. 15. 14.

18.

A. Early in the morning when it was yet darke.

Mat. 28. i.

Ioh. 20. 1.

Q. Which is the 5. Commandement: or the first Commandement of the second Table?

A. Honour thy father and mother &c.

Deut. 5. 16.

Q. Is this Commandement negative, or affirmative?

A. Affirmative, or commanding.

Q. What is the negative part of this fifth Commandement?

A. Thou shalt not disobey Authority, of Parents, Kings, Magistrates, Masters, &c.

Ro. 13. 2, 3, 4, 5.

Exod. 20. 12.

Eph. 6. 5.

Q. What if Authority of Parents, Kings, or Majestrates, command that which God hath forbidden in his word?

A. I ought

14 *A Heavenly Conference, for*

Acts 4. 18, 19,
20. Dan 3. 16.
17.

A. I ought in no wise to submit unto it : for that is the abuse and not the use of authority.

Q. What is the rest of this fifth Commandement ?

Deut. 5. 16.

A. The promise that thou maist live long in the land wherein God hath given thee a being.

Q. Shall I not live long in the land, if I obey not authority ?

Psal. 55. 23.

Deut. 21. 18,

19, 20, 21.

A. No, the wicked shall not live out halfe their dayes; But by disobedience, rebellion, killing, &c. thou cuttest off thine own life.

Q. Which is the sixth Commandement ?

Deut. 5. 18.

A. Thou shalt doe no murder.

Q. Is this Command negative or affirmative ?

A. Negative.

Q. What is the affirmative part of this sixth Commandement ?

Matt. 5. 44.

Rom. 13. 7.

A. Thou shalt preserve to thy utmost, not on-ly the life it selfe, but the very meanes of life of every one, even of thine enemies.

Q. Which is the seventh Commandement ?

Exo 1. 20. 14.

1 Cor. 6. 9.

A. Thou shalt not commit adultery.

Q. Is this Commandement negative or affirmative ?

A. Negative.

Q. Which is the affirmative part of this seventh Commandement ?

Mat. 5. 28.

Eccl. 12. 14.

Gen. 6. 5.

1 Cor 3. 20.

Psal. 94. 11.

A. Thou shalt live chaste in thought, word, and deed (from all uncleannesse.)

Q. Which is the eighth Commandement ?

A. Thou

A. Thou shalt not steale.

Deut. 5. 19.

Q. Is this eighth Commandement negative or affirmative?

A. Negative.

Q. Which is the affirmative part of this eighth Commandement?

A. Thou shalt honestly and justly, (according to Gods Word) get and keep every thing thou enjoyest.

Hab. 2. 9. 10.
17. 12. Eph. 4.
28. 1 Pet. 3. 12.

Q. Which is the ninth Commandement?

A. Thou shalt not bear false witness against any.

Deut. 5. 20.
Exod. 20.

Q. Is this ninth Commandement negative or affirmative?

A. Negative.

Q. Which is the affirmative part of this ninth Commandement?

A. Thou shalt always speak truth in every thing thou utterest.

Eph. 4. 25.
Prov. 12. 17. 19

Q. Which is the tenth Commandement?

A. Thou shalt not covet, &c.

Deut. 5. 21.
Rom. 7. 7.

Q. Is this tenth Commandement negative or affirmative?

A. Negative.

Q. Which is the affirmative part of this tenth Commandement?

A. Thou shalt be content with thy estate and condition wherein the Lord sets thee.

Phil. 4. 11 Col.
3. 3. 1 Tim. 6. 10

Q. How comes the wrath of God (which man hath brought upon himselfe, by the breach of Gods command)

Gen. 3. 15.
Mat. 21.
Psal. 40. 7. 8.

Heb. 10. 7. 9. *commands) to be satisfied?*

Rom. 8. 3.

Gen. 3. 15.

Isay 9. 6. 7.

Mat. 1. 21.

1 Cor. 3. 5.

A. By the seed of the woman, (Christ Jesus) breaking the Serpents head.

Q. *How comes man to be free from this cursed estate?*

Ans. Onely by the merits of J E S U S C H R I S T.

Q. *Doth Christs merits redeems all to that estate they had before the fall.*

Gen. 3. 23. 24.

Heb. 4. 2.

Iohn 17. 9.

Reve. 21. 8.

Luke 1. 35.

Hebr. 5. 5.

A. No: hee redeemes none to that estate they had before the fall, but for those under the promise, he hath prepared a better estate for them eternall in the heavens.

Q. *What is Iesus Christ?*

A. The only begotten Son of God.

Q. *Christ Iesus was made, and therefore not begotten?*

Gal. 4. 4.

Rom. 9. 5.

Iohn 1. 14.

2 Tim. 2. 8.

Rom. 1. 3.

Luke 1. 35.

Math. 1. 18.

Acts 13. 33.

A. God made him in his body so far as concerneth the woman, for else he could not have had our flesh: But in his soule he was begotten of God, otherwise he had not been free from sinne. For we being all in *Adam*, sinned both in body and soule in him.

Q. *How could Christ be free from sin, taking flesh of the Virgin Mary who was a sinner?*

Luke, 1. 35.

Mat. 1. 18, 19, 20.

A. The body cannot be sinfull, the soule being perfect, and Christ had his soule immediately from God.

Q. *How comes children then to be guilty of eternall death?*

A. By their sinfull soule and body they receive

Psalm 51. 5.

Eph. 2. 3.

ceive from their Parents.

Q. Doth man beget the soule of a child?

A. He doth.

As the strength of the ground cannot make a dead sticke to grow; So the lively nourishing part of a woman cannot make that live that hath not life in it selfe.

Q. How then can children be visibly in the state of grace?

A. By the right which God in Christ is pleased to impute unto them who have Parents under the Covenant.

As when a man is in Covenant with God all his little ones are in the same.

Q. What hath Christ done for us?

A. Laid downe his life for our sinnes, and rose againe to make us righteous.

Q. Doth not man make or helpe to make his owne salvation.

A. No: Mans salvation is wrought only and alone in Christs own person without his helpe.

For other wise Christ did not wholly purchase heaven for us.

Q. What use is there then of good workes?

A. Good workes doe confirme the faith I have in Christ to be acceptable.

As a seale confirms the conditions in a writing.

Q. What are good workes?

A. Actions done in obedience to Gods Commandements.

C

Q. Doe

Gen. 5. 3.

Psalm 51. 5.

Iudges 8. 30.

Levit. 18. 11.

Gen. 17. 4, 7.

10.

1 Cor. 7. 14.

Acts 2. 39. &

3. 25. & 7. 8.

Rom. 11. 16.

Hebr. 7. 9.

Rom. 5. 3. 9.

19. & 14. 9.

1 Cor 15. 3.

Ioha 10. 17.

18.

Math: 1. 21.

Rom. 3. 24.

28. & 4. 7. 7.

20. & 5. 5.

Iohn 19. 18.

20.

Jam. 2. 21, 22,

23, 24. Gen.

22. 14. Math.

7. 16. 28.

Jam. 2. 15, 16,

17. I say 1. 19.

Q. Doe not good works bring a reward?

James 2. 21.

1 Pet 1. 5. 10.

Rom 4. 2. 6, 7.

Gal. 6. 14.

A. Yes, of confirmation of faith, but not of purchase of faith nor heaven.

Q. Doth Christs merits (in this life) restore his elect againe to the estate they had before the fall?

Hebr 11. 1.

1 Cor. 15. 45. 19.

1 Cor. 13. 10. 12.

Revel. 21. 4.

A. No; In this life we have but the evidence, and in the life to come the Inheritance.

For there can be no persecution nor imperfection when we enjoy our inheritance.

a Rom. 15. 16.

John 16. 13

b Ro 8. 13. Col.

3. 5.

c Lu. 21. 19.

2 Thes. 1. 4.

d 1 Cor. 15. 58.

Col. 2. 5. Eph. 4.

14 1am. 1. 6, 7

e 1 Cor. 6. 11.

f 2 Cor. 1. 4.

John 16. 13.

Rom. 8. 14.

g R. 7. 22. Act

28. 6. Ro 8. 5. 6.

b Ro 8. 14 Pet.

4. 12, 3, 4. Col.

3. 5. 6.

3 Ro. 2. 7. 1 Pet.

2. 2 & 3. 17.

Lu 1. 6. Rom.

15. 30. 33.

Mat. 5. 30, 31.

Q. What have the children of God in this life by Iesus Christ?

A. The Spirit of a Sanctification, b Mortification, c Patience, d Constancie, e Justification, f Consolation & direction to lead us to heaven. &c.

Q. What is Sanctification?

A. g A changing of the mind from delighting in the things of this world, to delight in heavenly things.

Q. What is Mortification?

A. b A suppressing of all evill actions which we have formerly practised.

Q. What is the patience the Lord requires?

A. c A quiet and meek endeavouring for well doing.

Q. What is Justification?

A. A having our actions which wee performe warrantable to be acceptable.

Q. By what must our actions be warranted acceptable?

A. By

A. By the inward conscience and outward word. 1 Ioh. 3. 20. Heb. 11. 6. 10th.

Q. What is Conscience?

A. A created faculty of the soul & thoughts witnessing truth on Gods part, by accusing or excusing one another without partiality. 14. 23. 1am. 1. 22, 23. Rom 2. 15. 1 Tim. 1. 19.

Q. When are our actions warranted by the conscience and word?

A. When both approve the practice. 3 Iohn 3. 5. Rom. 14. 23. Col 2. 21, 22, 23.

Q. When is one truly constant?

A. When hee steadfastly practises (not fearing persecution) all that he doth to the end without any wavering. 1 Cor. 15. 58. Col 2. 8. James 1. 6, 7.

Q. When is one truly comforted?

A. When hee apprehends Gods favour in Christ, and the reward shall be given unto him. Ads 7. 36 & 5. 41. 1 Cor. 15. 19.

Q. What is it to be directed truly?

A. To be led by Gods Spirit, not going of our selves. Matth 16. 21. Iohn 16. 13.

Q. When is one led by Gods Spirit?

A. When he walketh in the wayes of Gods Word. 1 Iohn 5. 7. 8. Psal. 119. 105. & 19. 7. 11.

Q. What benefit have the Lords children more then Satans servants, in the things of this life?

A. They have them in Gods favour, to preserve them to happinesse; and the other in his justice, to keep them till the judgement. Deut. 28. 1. 16. Tit. 1. 1. Prov. 21. 4. & 16. 4.

Q. Are all that degenerated in Adam, restored in Iesus Christ?

A. None are restored but the faithfull with their seed. 2 Tim. 3. 8. A. 9. 15. 8. Mat 24. 13. Iohn 3. 3rd.

Hebr. 11. 1.

Q. What is faith in Iesus Christ?

A. The Foundation of our hope, and Evidence of the heavenly Inheritance which we shall enjoy.

Math. 9. 18. 21.

Q. What is the object of Faith?

A. The love and mercy of God.

Acts 2. 38.

Q. What is the love of God unto us?

A. All goodnes in this life, and eternall glory in the life to come.

Rom. 8. 28.

Hebr. 12. 6.

Q. Upon what Object doth Faith worke?

A. Upon the satisfaction which Christ hath made for our eternall happinesse.

Math. 9. 18. 22.

23. Acts 2. 38.

Q. What are the motives that stir up Faith?

A. The promises of Almighty God.

Hebr. 11. 9. 10.

11. 13. Gen. 17

4. 8. 27.

1 Cor. 8. 10. 12.

Acts. 19. 21.

2 Tim. 3. 10.

1 Thes. 5. 12.

13. Phil. 2. 30.

Q. What are the effects that flow from faith?

A. Confidence of Gods love, internall holy purposes, and externall godly practises.

Rom. 6. 17. & 8

6. 2 Cor. 8. 10.

11. 12.

Mat. 22. 37. 39

Luke 10. 27.

Mat. 4. 10. Rev.

22. 18. 19.

Deut. 5. 32.

Q. What are the internall purposes that flow from faith?

A. Resolving in our hearts to obey whatsoever God requires.

Q. What are the externall purposes of faith?

A. Good workes, spirituall and temporall.

Q. What are good externall spirituall workes?

A. Worshipping of God in matter and manner according to his direction.

Q. What are good workes temporall?

A. Helping our Brethren and others, in obedience to Christs Commandements.

Isay 58. 7.

Ezek. 18. 7.

1. 2. 17. 18.

1. 1. Mat. 25. 35.

36.

Q. How come men to have saving faith?

A. It is the free gift of God.

Epaph. 2. 8.

Q. What

Q. *What causes God to give him faith?* . Rom. 9. 15. 18.

A. His free mercy in Christ.

Q. *At what time doth the Lord give his mercy.* Mal. 1. 2. Ro. 9

A. Before we are borne.

Q. *How know you God gives mercy before we* Ep. cf. 1. 4.
are borne?

A. By his Word, and the manifestation of it Eph. 1. 4. 10,
in time. 11.

Q. *By what meanes doth God manifest unto us*
his mercy?

A. By his Word and Spirit, Extraordinary, Jer. 1. 5. 6. Acts
and Ordinary. 2. 37.

Q. *What is the extraordinary meanes that*
God useth to call by?

A. Calling us in our misery or rudenes by him- Acts 9. 3, 4, 5,
selfe in a Field alone, or a Vision in the night. 6. 1 Sam. 3. 4.

Q. *What is the ordinary meanes whereby God*
useth to manifest unto us that we have faith? Job 33 14. 15.
a Luk. 15. 16.

A. a Afflictions, b Reading, c Conference, b 2 King. 22.
d Prayer, e Preaching, f Meditation. 10. 19.

Q. *Is not Conversion tyed onely to the Office*
of the Ministry? c Lu. 24 13.
14, 15. 1 John 4.

A. g No, it is not at all tyed to the Office of d Act. 10. 2, 3, 4
the Ministry, but to the Word and Spirit. e Acts 2. 37.

As Corne hath not its growth from the Seeds- and 4. 4.
man, but from it selfe and the ground; So Con- f Job 33. 14, 15
version hath not its from the Ministry, but from 16, 17. Gen.
the Word and Spirit. 24. 63.

Q. *Have those any right to the things of this*
life, which are not of Christs eternall Re- g Act. 11. 19, 20
demption? 21. & 17. 1. 12
1 Cor. 14 24, 25
29, 30. 1 Tim. 2.
A. To 21. 1 Pet. 2.

Gen. 3. 14.

Deut. 2. 4, 5.

*A. To all created things they have.**Because God hath given the things of this life unto them.**As a Traytor hath right to the portion, allowed him till the Execution.**Q. Doth not mans fall deprive him of the things of this life?*

Gen 2. 17.

1 Tim. 4. 10.

A. Mans fall deprives him of all the things of this life; But for Christ sake, God gives them all men againe for a time.

Mat. 5. 45.

Deut. 3. 4, 5.

Ps. 37. 7, 8.

& 79. 1, 3.

Mat 5. 45.

1 Cor. 9. 7, 8.

*Q. Have the wicked any benefit by Christs Redemption?**A. Yes, in all externall things of this life, for God will not yet now take them from them.**Q. Have the Elect no priviledge (by Christ) in the externall things of this life, more then the Reprobate?*

Deut. 28,

Tit. 1. 5.

*A. Yes, the Elect have them in Gods favour to preserve them to happinesse, and the Reprobate in his wrath to reserve them till the slaughter.**Q. Doth God heare the prayers of men, not in Christ?*

1 Kings 2. 27.

29. Mat 5. 45.

Jonah 3. 5, 10

A. God heares and grants wicked men their requests in the things of this life, many times for their further judgement.

1 Cor. 2. 1.

1 Cor. 19. 1, 2,

3, 4.

*Q. How know you that there is a God, that created man, and all other things?**A. By the Spirit of God, and the Heavens, Firmament*

Firmament and orderly course every day and night they make.

Q. What doth God require of his Redeemed in his word

A. That they shall serve him only.

Q. Doth the Lord require that wilfull wicked men should serve him in his divine worship?

A. No : they ought not to meddle with Christs divine worship.

Q. When is one a wilfull wicked man that professeth Christ?

A. When he will take away or adde to any thing in Gods worship : imprison or put to death for not worshipping God as hee would have them.

For Christs servants must let wicked men alone quietly,

Q. Which is the law of Christs divine word?

A. The holy Scriptures which are called the Old and New Testament.

Q. How know you the holy Scriptures of the Old and New Testament to be Gods word?

A. Because Gods glory is therein wholly maintayned, mans pride wholly suppressed, corrupt nature utterly gainfayed, evill forbidden, and vertue required.

Q. How know you our translated Scripture (which is called the Bible) to be the true word of God?

A. 1. & Inwardly by the Spirit of God.

C 4.

2. Out-

Rom. 1. 20 & 10. 18.

Deut. 5. 30.

Exod. 20. 3.

Mat. 4. 10.

Psal. 50. 16.

Jude 12. 6.

Psal. 28. 4, 5.

Mark. 1. 2, 3, 4.

& 3. 12.

Mat. 24. 9.

Mark 13. 9. 14.

Rev. 12. 10, &

22. 18, 19.

Mat 13. 19. 30.

2 Tim 2. 24,

25.

2 Pet. 1. 21.

Deut. 32. 46.

2 Tim. 3. 16,

17.

Iohn 7. 18.

Mat. 23. 12.

Luk. 12. 12.

Iames 4. 6 &

3. 6. Iud. 19.

Matt. 6. 13.

1 Pet. 3. 11.

1 Cor. 2. 11.

12. 13, 14, 15.

Ioh. 16. 13.

Acts 2. 37. & 4.
4. 2 Cor. 7.
11.

2. Outwardly by the power which the word hath, in converting men, and governing them being converted.

Cor. 14. 3. 2.
3. 2 Peter 1.
1.

3. By the agreement of the Word, it being written so many yeates afunder, and by so many severall prophets, and no one place contradicting another, being rightly understood.

Mic 1. 5. 2.
Math. 2. 5. 6.
Psalm 22. 18.

For where one place (seemingly) contradicts another, it is not rightly understood.

Math. 27. 35.
Zach. 9. 9.

4. By the Prophecies thereof, which are three fold: past, present, and to come.

Math. 21. 5. 6.
Mar. 15. 15. 19
Lay 5. 6, & c.

1. *a* Promises past, which are fulfilled.

Dan. 11. 3. 1.
Mat. 13. 14.
Math. 24. 5.

2. *b* Promises present, wee behold with these eyes, taking away Gods Ordinances, and placing mens inventions in the roome thereof; forbidding sound doctrine and Gods people to speake his truth: without their licence marriages, meats, selling soules for money, and persecuting the truth.

1 Tim. 4. 3. 4.
Tim. 4. 3.
Rev. 18. 13.

Ezek 13. 19.
John 16. 1, 2.
Mat. 23. 34.

3. *c* Prophecies to come that shall be fulfilled: destruction of those Soule-Merchants & forbidders to speake Gods truth, resurrection of the body, Christs comming to judgement, and eternall glory.

Rev. 18. 8. 21.
1 Cor. 15. 21, 22, 1 Thes. 4.

16, 17. Math. 25. 23. 34.
Math. 12. 33.

Q. How know you that yuo have the spirit of God
A. d By the fruite of good workes which it brings forth in my conversation.

Gal. 5. 22.
Psalm 19. 7, 8, 9
1 Tim. 3. 16, 17.

Q. How know you that the word of God is sufficient?

Tit. 1, 2.
Mar. 7. 37.
Gen. 1. 3. 1.

A. e Because a perfect God cannot leave an imperfect word.

2. How

Q. How can the word be sufficient, seeing many bookes spoken by the Prophets, are now wanting?

A. The Lord hath reserved so many as are sufficient to teach all things needfull to salvation and worship.

Ioh. 10. 30, 31.
& 21. 25.
2 Tim. 3. 16, 17.

Q. How must our eternall God be worshipped?

A. As he hath required in that his word only, without adding or detracting in matter or order.

Deut. 5. 32.
1 Cor. 11. 1, 2.
Deut. 18. 20.

Q. What order must Christs Church and children keep, in the performance of his Ordinances?

A. That order onely which in his word he hath required.

1 Cor. 14. 40.
Col. 2. 8. 1 Cor.
11. 1, 2. Heb. 8,
5. 2 Cor. 1. 13.

Q. How if any breake the order in worship that God hath prefixed in his word?

A. He will destroy them, if they repent not. As a King will destroy all those that will take money, contrary to the order he appoynts.

2 Chron. 26.
16. 20. Levit.
10. 1. Act. 6. 14.
Col. 2. 22. Rev.
2. 16. 5. H. b. 2.
1, 2, 3.

Q. What is the service that God in his written word requires of his children?

A. It is temporall and spirituall.

Mat. 23. 37. 38
39 Mar. 12. 31

Q. What is the temporall obedience the Lord requires.

A. To obey Parents, Kings, and Majestates, in earthly things, pay that wee owe, be mercifull to all, sober in our carriage, doing as wee would be done unto for conscience sake.

Gal. 5. 14. 1 Tim.
2. 8, 9. Rom.
13. 1. Tit. 2. 2
1 Pet. 4. 11.

Q. May wee not obey the temporall authority of Parents, Kings and Magistrates, in Gods divine worship?

A. No,

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force to divine obedience, by Civill power?*

2 Cor. 10. 4.
Heb. 4. 12.

A. They may not: All must come to wor-
ship willingly.

Psal. 110. 3.
Hebr. 11. 6.

2. If any practice before faith, their Sacrifice
is of God hated.

Q. May a Father, Master or King, keep such
in his house or kingdome?

1 Cor. 7. 13,
14. Math. 10.
35, 36, 1 Pet.
3. 1.

A. He may lawfully, and must, (or else he
rebelleth against God) for if his wife or chil-
dren be unbeleeving he must keep them.

Q. What authority hath a Father, King, or
Master on those who are wicked in divine
things?

Ioh. 8. 44. Iude
23. Acts 13. 10,
11. Mat. 12. 29
31.

A. Manifest Gods eternall judgement a-
gainst them.

Q. How if the threatening Gods eternall judge-
ment will not cause them to amend?

Mat. 13. 28, 29,
30. 1 Tim. 2.
14. 1 Cor. 14.
37, 38.

A. They must leave them as of God not ye
called.

Q. What must converted Children and Ser-
vants doe in a house when their Governours are
not?

1 Cor. 7. 21.
Mat. 10. 21, 22
1 Tim. 6. 1.

A. Abide faithfull, doing what good they
can.

Q. What worship must the unconverted house-
hold performe?

Psalms 30. 16.

A. None, for their best is hated.

Q. Ought any to be let live that will not wor-
ship the Lord according to his word?

Mat. 13. 29, 30.

A. They ought: for Christ will have none
bodily.

bodily punished, for any divine worship they 2 Tim. 2. 24.
performe.

2. For all bodily weapons are prohibited in 2 Cor. 10. 4.
divine actions.

*Q. Will not wicked men if they be let alone
draw many to false worship?*

A. Yes, such as themselves are.

*Q. Ought not Christs servants to destroy such
wicked worshippers for his cause?* Acts 5. 37, 38, 39.

A. No: for Christ will have his children Mat. 13. 29, 30.
permit wicked worshippers quietly. Revel. 13. 10.

2. For they may in time be converted. 2 Tim. 2. 25.

*Q. May not people assemble together in the
name of Christ to doe him worship, that are not
a Church?*

A. Yes, they may.

*Q. Can a Congregation, (which is not a
Church) met in the name of Christ) give and
receive the Ordinance of Baptisme, and the
Lords Supper?* Luke 24. 13,
14, 15, 16.
Acts 16. 14.

A. No, these belong onely to a Church, or to
one extraordinarily called and approved of
God. Deut. 12. 13, 14.
& 16. 2, 5, 6.
Luke 3. 12.

*Q. Who are the whole Kingdome or Catho-
like Church of Christ?* 1 Cor. 11. 26, 27.

A. All the invisible, and visible Saints of
God, in Heaven, on earth now, have ever beene,
orever shall be. Math. 8. 11.
Luke 14. 23,
24.

For all Saints can make but one body, to one
head Christ. Eph. 1. 22,

Q. Where

Q. Where is this universall Church planted?

Heb. 12. 23.
2 Tim. 4. 8.

A. In the glorious heavens, (where Christ the head is) whither the elect shall ascend,

Q. Who are officers to this Catholike Church, or universall Kingdome?

Heb. 2. 4. Act.
19. 11, 12.
1 Cor. 4. 9.

A. Apostles, Prophets, Evangelists; who are extraordinary called, and approved of by Christ our King, and no other.

Act. 6. 3.

For these are to appoynt the worke to other Officers: As the Kings privy Counsell, are by the Kings appoyntment, to declare to the inferior Officers, what the King would have them doe?

Q. What is an Apostle?

Eph. 6. 20.
Ioh. 20. 23.
Matth. 18. 18.
1 Cor. 12. 29.
Luke 6. 13.
Act. 2. 42.

A. A peculiar Ambassador in Office, sent with Authority to declare the unwritten mind of Christ: whose writings are the Doctrines and Lawes of his Church, by which all mens sins are remitted, or retained, and by which all shall be judged at the last day.

Q. How can Christs Church be ordered now the Apostles are absent and dead?

Luke 16. 29.
1 Cor. 15. 3.

A. They are spiritually present and living. As the Kings Privy Counsell are present where their commands are; though they be not there in bodily presence.

Col. 4. 8. Rev.
1. 11. 1 Cor. 13. 2
Gal. 1. 2.
Phil. 2. 19. 20.
Pov. 27. 23.

Q. How is this universall Church or kingdome distinguished?

A. Into divers branches, particuler States, Churches, Bodies, Cities, or Corporations.

Q. What

Q. What is a particular Church. *stative body, Citie or Corporation of Christ?*

Acts 2. 37. 39.
Ro. 1. 6, 7. & 10
14, 15. 17. Iohn
15. 19 Acts 4.
1. 4. & 5. 12.
Iohn 17. 20.

A. 1. A company of people called to beleve and professe obedience unto God in Jesus Christ, by the power of his word.

2. a Joynted together in holy Covenant, b a part from the worlds woiship and service of Anti-christ, c by voluntary profession of the saith of Christ in the fellow ship of the Gospell.

a Gen. 17. 4. 7.
9. 11. 2 Cor. 8
5. Luke 1. 27.
Act. 3. 25. Neh.
9. 38. & 10. 29.
Rom. 11. 27.

Gal 3. 17. Heb. 8. 6. 10. & 13 20. b Iohn 15. 15. Act. 19. 9. Psal 26. 4
5. Tim. 6. 3. 4. 5. 6. 2 Cor. 6. 17. 1 Cor. 5. 12. Rev. 11. 4. Isay 52. 12
1et. 6. 1. c Psal. 110. 3. 2 Cor. 9. 13. Isa. 44. 5. Phil. 1. 5. Act. 2. 41. 17. 4

3. Having his power always among them selves (without the helpe or assistance of any others) to punish vice, and support vertue.

Ma h. 18. 17 20
1 Cor. 5. 4, 5.
2 Cor. 2. 6, 7, 8.
1 Tim. 5. 19, 20.

Q. What is the matter whereof Christs Church is made?

A. Visible holy Saints and no other.

1 Cor. 1. 1, 2.
Heb. 13. Ro. 17.

2 1 Cor. 1. 1. Ephes. 1. 4. 1 Thes. 2. 10. Ad. 9. 4. 1 Pet. 1 6. 2 Cor. 13.
12. Col. 1. 2. 1 Thes 5. 27. Heb. 13. 24. Ex d. 12. 43. 48. 1 Cor 5. 5.
6, 7. 1 Iohn 2. 19. Acts 8. 21.

Q. When doth one appear to be visible matter for Christs particular Church?

A. When his divine word doth powerfully provoke him to confesse in word and deede, Christ to be the Son of God, and only to be obeyed in his worship.

Acts 2. 37. 41.
Lu. 9. 62. & 3.
7, 8.
Mar. 3. 7, 9.
Acts 8. 2 1.

Q. What

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Q. What is that which makes Believers to be a particular Church of Christ?

A. A holy covenanting themselves together to be a Church in the order of the Gospell.

As a man and a maid become one body in marriage by a Covenant or Contract they make one with the other.

Q. When have people made a holy Church covenant?

A. When they together have vowed or agreed in a bodily or Church estate to walke together obediently in all things to Christs precepts.

For a Covenant consists in words. And the performance in the practice? If it be not so, how could any breake Covenant.

Q. What is that keepes Christs faithfull Subjects (being thus joyned) in holy Church peace together?

A. Christs word and censors according thereunto.

Q. When is Christs holy Church powre among his people?

A. When they in Christs name (without helpe of any others) can cast out sinners from them, and receive the regenerate that are not of them.

Q. What are the essentiall markes of a particular Church of Christ?

A. Holy people, holy Covenant, holy power.

As

2 Cori 8. 5.

Nehc. 9. 38.

Heb. 13. 20.

Mat. 1. 18. Lu.

1. 27. Isa 62. 5

Nehem. 9. 38.

2 Chu 5. 13. 12.

13. 14. Acis

3. 25.

Gen. 17. 2. 10.

1 Chro. 17. 23.

Dan. 11. 32.

Math. 18. 20.

Eze. 37. 10.

Math. 16. 19.

1 Cor. 5. 4. Heb.

5. 14. 2 Tim.

4. 8.

1 Cor. 5. 4. 12.

2 Cor. 8. 9. 10

Math. 18. 20.

Heb. 1. 3. 1 Pet.

2. 16. Ephes. 1. 4

Ephes. 3. 5. 13.

Nehc. 9. 38.

1 Cor. 5. 4. 5.

Math. 18. 20.

As to the body of a man there must be true bones, true flesh, and true breath, or else no man: So if any of these three be wanting, there can be no Church of Christ.

Ezek. 37. 3, 4.
5, 6, 11. Eph. 4.
16, Col. 2. 19.

Q. What power hath Christ left to each one of his particular Churches?

A. All the Church authority which he in this life hath afforded unto the Sons of men.

1 Cor. 3. 21, 22.
Matth. 18. 20.
1 Cor. 5. 12, &

Q. Hath not one Church of Christ power over another?

16. 3. 2 Cor. 12.
13.

A. No: every Church of Christ hath power equally and alike.

Revel. 1. 13.
2 Cor. 12. 13.

Q. What is the power which Christ hath left unto his particular Churches?

A. Spirituall keyes which he hath given to open and shut Heaven, with all his Ordinances.

Matth. 16. 19.
Heb. 4. 12. Mat.
18. 18, 19. 20.
1 Cor. 3. 21, 22.

Q. What are those keyes which doe open and shut Heaven?

A. They ate the Spirit of God & the word.

Ioh. 14. 26. Act.

Q. Can none but the Saints open and shut Heaven with the key of Gods word?

2. 4. Rom. 8. 9.

A. * Yea, Reprobates, though damned for their labours.

14. 16. 1 Cor. 2.
12. 1 Iohn 3.
24. & 2. 27. Ioh.
12. 48.

* As one may open the door that takes the key without authority: For the key of the word will open where faith is.

* Mar. 10. 4. &
7. 12, 23. & 25.
25.

Q. How comes Excommunication, seeing the Spirit of God and the word are those keyes?

* Lu. 10. 17. Mat.
7. 22.

A. By turning those keyes against the offenders.

1 Cor. 5. 4.
Matth. 18. 20. &
16. 19.

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3 Iohn 9. 10. For if the key of the word locke not out the
Ioh. 4. 35. 38. excommunicated, they are falsely dealt against,
and the Church ought to repent.

Q. *Are these keyes given only to the Church?*

A. Every Saint hath them in particular.

Q. *What be the Ornaments wherewith God
adornes every particular Church of Christ?*

A. *a* Reading, *b* Prayer, *c* Prophesying, *d*
b 1 Thes. 5. 17 Officers, *e* Contribution, *f* Censors, *g* Seals, &c.

2 Tim. 2. 8. *a* 1 Tim. 4. 13. *b* 1 Cor. 14. 26. 31. Ro. 12. 10. A. 2. 18. Joel 2. 21. 1 Per. 4. 10. *d* A. 2. 20.
28. 1 Th. 1. 5. R. v. 1. 20 & 2. 1. 2 Tim. 4. 2. *e* 1 Cor. 16. 2. A. 4. 34. 35.
6. 4. 10. *f* Mat. 18. 20. Mat. 16. 19. 1 Cor. 5. 4, 5. 11. *g* Mat. 28. 19. Lu.
23. 19, 20. 1 Cor. 11. 24, 25, 26.

Q. *What Bookes are the Churches of Christ
to read and obey?*

A. The bookes of the old and new Testa-
ment only, wherby God hath appointed to make
himselfe knowne.

Deut. 4. 2. 5, 6. Ps. 119. 7, 8. Jerem. 1. 8. 2 Tim. 3. 16. 17.
Gal. 3. 15. 1 Tim. 6. 3, 4, 5. 2 Pet. 1. 16, 19, 20, 21. Rev. 18. 19.

Q. *May not the bookes called Apocryfall bee
read and obeyed in Christs Church?*

A. They may not, *a* for they have in them er-
rors, *b* untruths, *c* blasphemies, *d* magicke,
and *e* contradictions to the Canonickall Scrip-
tures.

Wild. 19. 11. *b* Esdras 14. 21, 22, 23. & 12. 15. Iud. 8. 33. Iudeth 10. 9
12. & 11. 12. 13. 14. 15. & 14. 3, 4. 1 Mack. 9. 3. 18. & 2.
1. 10. 1 Mack. 1. 6. 4. 8. 9. 16. 2 Mack. 1. 13. 14. 15. 16. &
9. 1. 5. 7. 9. 28, 29. *c* Tobit 12. 12. 13. 15. compared with
Rom. 8. 3. 4. 1 Tim. 2. 5. Rev. 8. 3, 4. *d* Tobit 6. 6, 7, 8. & 9.
2, 3. with

1, 3, with 3. 7: 8. & 11. 10, 11, 12, 13. with 2. 9, 10.
(c) *Isaiah* 9. 2, 3, 4. compared with *Gen.* 49. 5, 6, 7. *Est*
Apoc. 12. 5. with *Est Can.* 6. 3. & *Est Apoc.* 15, 9, 10.
with *Est Can.* 3. 2. *Ecclus.* 46. 20 with *Isay.* 57. 2. and
Eccles. 12. 7.

Q. What is prophecying?

A. A teaching of the Word of God (in the Church) by Doctrine, Interpretation, Revelation, or Exhortation, by a member that is not in any office of Ministerie.

1 Cor. 14. 26.
25, 29 Rom. 8.
12. 6, 1 Pet. 4.
10. 1 Th. 5.
20. Num. 11.
26, 27, 28, 29.

Q. What bee the offices that belong to every particular Church of Christ?

A. Teaching, exhorting, distributing, ruling mercy shewing.

Rom. 12. 7, 8.
Act. 6. 3.
1 Tim. 5. 9.

Q. Who ought to chuse and ordaine the Ministers of every particular Church of Christ?

A. The Members of the Church where they are to administer.

Mat. 18. 20.
Acts 6. 2, 3, 5.
& 14. 23. &
1. 15. 23, 26.
2 Cor. 8. 5.

As every people of a Liberty, Precinct, or Corporation ought to chuse and ordaine their Constable.

Exe. 33. 2.
Num. 8. 9, 10
1 Cor. 16. 3.
Heb. 5. 4.

Q. How can a Minister be made without laying on of hands by one that is a Minister?

A. Laying on of hands, belongs to a particular Church, (who are all Kings and Priests) and not to any other.

Acts 13. 3. &
1. 26. & 6. 2, 3.
Num. 8. 10.
Rev. 1. 6.

Qu. Titus had authority to ordain Ministers?

A. No otherwise than Paul had appointed, which was by the choice of the Church, and

Acts 6. 3. &
4. 7. 1 Cor. 16.
3. Num. 8. 10.

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laying on of the Churches hands or Power.

Qu. Is every one that is a Minister of a particular Church an Officer all the world over?

Acts 20. 28.

A. No, hee is a Minister onely to the Church and People that Elected, and Ordained him.

As a Constable and Major, are Officers only in the limit where they were chosen & ordained and being out of the same, they have no official authority,

** Jer. 42. 5. 6.*

1 Iohn 4. 6.

Luke 10. 16.

*Qu. * What must the people doe for their Minister, when they have chosen and ordained him?*

b Heb. 13. 7. 17.

c Acts 20. 36.

d Gal. 4. 15. 16.

1 Cor 9. 7. 14.

A. Hear him preach, (b) yeeld unto all truthes he brings from the Lord. (c) pray with him, (d) and manifest their loves in furnishing him with necessaries.

Qu. What maintenance must the Minister have?

Heb. 7. 12.

1 Cor. 9. 13. 14.

Phil. 4 10. 4 14.

Rom 15. 17.

Gal. 6. 6.

A. What the people will freely give him, but no Jewish and Popish Tithes nor Offerings.

Qu. How if the people be not able to maintain their Minister?

1 Thes. 2. 9.

2 Thes. 3. 8.

1 Cor 4 12.

Acts. 18. 3.

A. He must worke and help to maintain himselfe.

As a good Shepheard must help himselfe in winter, till his Sheep can spare their fleece.

Quest. What must the Minister doe for the Members who have choosen him their Officer?

A. Watch

A. (a) Watch to prevent danger, (b) teach them the truthes of the Lord, (c) stand against the enemy for them, (d) give warning before danger commeth, (e) arme them against it, (f) goe to them that are sick when they send, pray for them, and lay down his life for them if need require, &c.

31. 2 Thes. 3. 10. 1 Tim. 1. 3. & 4. 11. Luke 12. 5. e Ephes. 6. 13. 17. 1 Cor. 16. 3. f James 5. 14, 15. Rom. 10. 1. 2 Thes. 1. 11. g Iohn 10. 11. Phil. 2. 30. 1 Iohn 3. 16.

Qu. What must the Minister doe to the sick that send for him?

A. Pray over him, anointing him with oyle in the Name of the Lord

Iam. 5. 14, 19, 20.

Qu. What must the sicknesse of the member be that doth send?

A. A troubled conscience.

Iam. 5. 14, 20.

Q. What must be the oynment that the Minister must anoynt the sick member with?

a 1 Ioh. 2. 27. Hebr. 1. 9.

A. (a) Gods fauour in Jesus Christ.

b Act. 20. 28, 35

Qu. What is Ministeriall preaching?

D. ut 17 18, 19.

A. b) A declaring of Gods Word unto his people by vertue of an office.

Rom 12. 8.

Qu. What is the Rulers office?

1 Tim 5. 17.

A. (c) To govern the people according to the Doctrine truely taught by the Teacher.

e 1 Cor. 11. 24.

Qu. What is Discipline?

Col. 2. 5. 1 Cor

A. The order or manner the Lord hath appointed to performe every Ordinance in his Church by.

14. 40. 1 T. cl.

5. 14. Hev. 1. 1.

Levi 10. 1. Act.

27. 18. 1 Chr 6.

13. 9, 10. Act 8

11. 4. Ti. 1. 5.

Q. May we alter the manner in any one of his Ordinances, that the Lord hath appointed?

A. If we may, his appointed Order was in vain.

For the Lord is as jealous now as under the Law; and hee that then brake Order was destroyed.

3. And we see Kings doe punish men for taking money disorderly.

Q. What is the Deacons Office?

A. To receive and distribute the Churches Contribution, providing what is necessary.

Q. Who are they must lay apart?

A. The members of the particuler Church.

Q. How much must every one contribute in the Church of Christ?

A. What they can spare, see needfull, and are willing to doe.

Q. For what end must the members of a Church lay apart?

A. For the manifestation of their faith, the helpe of their poore brethren, and Churches necessities.

Q. Who must looke to the poor and sick that are not able to help themselves?

A. The Church, by their Officers, or themselves.

Q. Who must pay the charge of the poore members?

A. The

Heb. 2. 2, 3, &c.

Lev. 10. 1

Numb. 16.

1 Chro. 15. 13.

Rom. 12. 8.

Acts 6. 1, 2, 3.

4. 35.

1 Cor. 16. 2.

Ro. 15. 27.

2 Cor. 9. 7.

1 Pet. 4. 11.

Mat. 25. 25, 36

Jan. 2. 18. 21,

22, 23. 2 Cor.

9. 7. 1 Pet. 4. 11.

Rom. 16. 1. &

12, 8. 1 Tim. 5.

10.

A. The Churches provision.

Q. May not the Deacon administer the Seales of the Church by that Office?

A. He may not.

Q. What are the confirming Seales of every partiuuler Church of Christ?

A. Baptisme, and the Lords Supper.

Q. What is Baptisme.

A. An Ordinance of God, that seales mercy or judgement on the receiver.

For God is present in mercy or judgement in each one of his Ordinances.

Q. When is the Lord present in judgement in Baptisme?

A. * When it is disorderly received, either in Church, Ministry, Addition, or unfit parties.

Q. Ought we not to repent of that Baptisme wherein God is present in judgement?

A. No; for it is Gods Ordinance, and the disorderly performance or additions of men, makes not a nullity of the Ordinance, but beares this badge, He is a transgressing Christian.

As the disorderly setting on the Kings Seale on any writing, makes it not to be no Seale of the Kings, but it remaines the same, and the punishment is for the disorderly performance, the Seale is not questioned.

Q. How comes Baptisme, wherein God is present in judgement, to be in his favour?

D 4

A. By

Acts 6.1.3.

2 Chro. 26.16.

20. Rom. 12.8.

Rom. 4.11.

1 Co. 11. G. n.

17.7 11.27.

2 Cor. 1.22.

Ioh. 6.27.

Ro. 4.12. Iohn

3.33. Mat. 28.

19. 1 Cor. 11.29.

Matth. 3.11.

Acts 2.38.

Gen. 22.14.

Numb 16.37.

38. Lev. 10.1.

* 1 Cor 11.29.

Acts 8.13.23.

Gen. 34.24.

25. Rev. 22.18

AA 8.13.

Tit. 1.16.

Ezek. 18. 27.

2 Cor. 5.

2 Cor. 2. 8.

A. By our repentance of the disorder; in receiving of the same.

Qu. What are the essential parts that belongs to Baptisme?

Mat. 28. 19. &

3. 13.

A. True words (in the name of the Father, Son, and holy Ghost) water, and professed obedience.

Q. Is professed obedience essential?

Ioh. 3. 36. Ier.

15. 17. A. 2. 17.

32.

A. Without professed obedience it is mockery.

Q. Wherefore did Christ our high Priest ordaine Baptisme?

Ioh. 1. 31. & 13

2. 1 Cor. 6. 11.

Revel. 1. 5.

A. To manifest the cleansing of us from our sinnes by his sufferings, &c.

Q. What do we performe to the Lord in Baptisme of water?

Ro. 4. 12. A. & 1

2. 41. Ioh. 3. 36.

A. We signifie and seale, that our sins are by Christ satisfied.

Q. What Seale is Baptisme?

Gen. 17. 10, 11.

Gal. 4. 28 A. &

2. 38. 39.

A. The Seale of Gods promise, made to us and our children.

Q. What benefit have Gods children by Baptisme?

Izo. 4. 24, 25.

36. Mat. 3. 15.

A. Confirmation of Gods acceptance, and comfort in that they have fulfilled righteousness.

Q. Doth not Baptisme of water bring the holy Ghost?

Act. 8. 13. 18.

19. 21. 2 Pet.

3. 20, 21, 22.

T. 3. 1. 2. & 3. 7

A. It doth not: For the holy Ghost must appeare in them before they partake of this Ordinance.

Q. When

Q. When doth the holy Spirit of God appeare in man?

A. When the grace of God (which inrighteth to all priviledges in due order) is any way manifested upon them.

Gen 17.7. Gal. 4.28. Acts 19. 15, 44 Marke 16.17.

Q. How then do children come rightly (who have no understanding) to the ordinance of Baptisme?

A. By the righteousness which God by his grace in Christ is pleased to impute unto them, that are borne of Parents under the holy Promise or Covenant.

1 Cor. 7.14. Ro. 4.6. 1am. 2.23. Acts 3.25. & 3. 39. * Ro. 8. Gen. 17. 7. Act. 3. 25. Eph. 2.12, 13.

* For the Lords Covenant is with the faithfull and their seed.
2. As by the imputation of Christs Righteousnesse unto us, we have right to all Gods ordinances in due order; So by Christs Righteousnesse imputed unto our children, they have right to all Gods ordinances in due order.

1am. 2.23. Ro. 8.1, 2, 3, 4. Tit. 2.11. & 3.5.

3. For those whom Christ our Redeemer blessed with a spirituall blessing, had right to baptisme of water.

Mat. 3.13, 14. 15. & 9. 13.

Little children therefore (of beleeving parents, held up in armes) had right to baptisme of water.

1 Cor. 10.2, 3. 4. Lu. 18.15, 16.

Beau'c Christ our Redeemer blessed them with a spirituall blessing.

Mat. 10.13, 14. 15, 16.

Q. What if any deny children of beleevers in a Church estate, baptisme of water?

A. They make void the promise of God (made to children of Beleevers) by that their tradition.

Act. 2.39. Gen. 17.7. Mat. 15. 6. Rom 4.11.

Q. May Col 2.11.12.

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Q. May such as deny children baptisme, be permitted members of a true Church?

Gen. 17. 14.

A. No, they ought to be cut off from all Christs Congregations.

Mat. 10. 13, 14.
Mat. 49. 22. &
61. 8, 9.

For as the children of Beleevers have Gods promise, so he requires every Church & servant of his to manifest they acknowledg it, by giving the baptisme a token of Christs blessing on them.

Q. What is the Lords Supper?

Lu. 22. 18, 19,
20.

A. An Ordinance of Christ Jesus appointed for his Church,

Q. What are the essentiall parts of the Ordinance of the Lords Supper?

Lu. 22. 19, 20.

A. Bread, Wine, and professed obedience.

1 Cor. 11. 28,
29, 30.

Q. What doth the bread signifie, with the breaking thereof?

Mark 14. 12.

A. Christs body, and the breaking thereof for our finnes.

Q. What doth the wine signifie with the pouring out thereof?

Mark 14. 24.

A. Christs blood, and the shedding thereof.

Q. How comes professed obedience to be essentiall?

1 Cor. 11. 29.

A. Because without true obedience we eat our damnation.

Mat. 26. 21, 24
47. 48, 49.

Q. What if one of the 3. (of bread, wine, or obedience) be wanting?

1 Cor. 11. 20.
21, 29.

A. It is not acceptable eating the Lords supper.

Q. Wherefore did the Lord appoint the Ordinance

dimance of his Supper ?

A. To manifest the price he payed for our redemption.

1 Cor. 6. 20.

Hebr. 9. 12. 14.

1 Cor. 7. 23.

Q. What is the price manifested in this Ordinance ?

A. The death of Christs body and shedding of his blood.

John 19. 34.

Hebr. 2. 9.

Q. What doe wee declare in the partaking of the Lords Supper ?

A. That we have Christ in us (before wee partake of it) and are saved only by his sufferings.

Hebr. 8. 11. 2 Cor

13. 5. 1 Cor. 11.

3. 1. Math. 26.

26, 27, 28.

Q. Why do we often receive the Lords Supper, seeing we are but once baptized ?

A. To seal that we continue faithfull, go forward in Christs service, & hold mutuall Church-fellowship with our Brethren.

Ro. 4. 11. 1 Pet.

2. 2. Ro. 12. 5.

1 Cor. 10. 17.

Q. What harme have they (by it) that receive the Lords Supper, before they truly discern what it is.

A. Doubtings of minde, terrours of conscience, deadnesse in grace, and damnation to their soules.

1 Cor. 11. 23

30. Ma. 22. 12.

13. John 13. 17

Rom. 14. 23.

Q. Doth the command of the Magistrate that all (shall come at Easter (or some other time to the Communion) doe good or harme ?

A. It doth great harme, for it makes the ignorant and unprepared, eat to their great damnation.

1 Cor. 11. 29.

Hebr. 11. 6.

Q. Is it not the temporal Magistrates duty to see

Ps. 105. 14, 15. see all receive Christs supper at some times?

Rev. 13. 10. 2 Cor. 1. 24. Ps. 149. A. No: for hee hath nothing to do with the faith of any in divine things.

Heb. 11. 6. 1 Cor. 11. 28, 29. 2. Neither hath God appointed any to meddle with it, but Beleevers that can examine themselves.

1 Cor. 13. 5. 3. And the authority commanding that God hath not appointed, contradicts the Almighty, and may not be obeyed.

Act 4. 19. Mar. 15. Dan. 3. 18. Q. *What externall power is it that must compell to the Lords Supper?*

2 Cor. 10. 4. A. Christs divine word only, and not earthly power.

H. b. 4. 12. Act. 2. 37. 2 Cor. 1. 24. Q. *When are people fit to receive the Ordinance of the Lords Supper?*

1 Cor. 13. 5. A. When they apprehend Christ is in them, their sins are pardoned in his sufferings, and are desirous and willing to performe the same.

1 Cor. 11. 28. Loh 13. 27. 1 Cor. 12. 13. Psalms 110. 3. Q. *May a member of a Church omit partaking of Christs Supper, being present?*

2 Cor 9. 13. 1 Cor. 11. 27, 29 A. Hee may lawfully, his conscience being troubled.

Q. *Will not the leaving members thus at liberty, breed confusion?*

1 Cor. 14. 33. A. That breeds no confusion which God hath appointed.

Mat. 6. 33. Act. 20. 28. Lu. 22. 29, 30. 1 Thes. 2. 12. Mat. 11. 12 Q. *What necessity is there, that every Beleever ought to bee a member of a particular Church of Christ?*

Heb. 13. 7, 17. Mat. 25. 1. 13. A. Very great, because Christ commands the same.

2. For

2. For Christs commands, without being a member of a particular Church, cannot be by any performed. Mat. 18. 17. 20. 1 Cor. 5. 4. 12.

3. None can orderly have baptisme and the Lords Supper, except they be members of a true particular Church. 1 Cor. 11. 33. Deut. 12. 13. 14. & 16. 2, 5, 6.

4. It is a wofull estate to be out of Christs particular Church: for if one fall, he hath not a second to helpe him up. Ecc'es. 4. 10.

5. Christ hath allowed no other estate for his children, wherein to continue in this life. Rev. 1. 11. Gal. 1. Cor. 1, &c.

6. If any may live out of a particular Church estate, then every one may, and so Christs ordaining of particular Churches is made vaine, and none need to continue them.

Q. What benefit is there by being a member of a particular Church of Christ?

A. Right to all Christs priviledges therein. 1 Cor. 3. 21, 22.

2. Gods love more in that estate, then in any other, Psal. 133. 3. & 87. 2.

3. Helpe of the Brethren in all sailings. Gal. 6. 12. Ro. 15. 1.

4. Christs power of discipline in his Church, to recall us from vice, which else-where cannot be. Mat. 18. 17. 20. 1 Cor. 5. 2 Cor. 7. 10.

5. Justification of the Brethren, our conversation is holy, and we in Gods favour. Ro. 1. 12. Gal. 2. 9.

Q. To what end must every one be a member of a particular Church of Christ.

A. That they may do his will, and manifest that they rebell not in any thing against him. Psalm 40. 7, 8. Heb. 10. 9.

2. To

1 Cor. 14. 12. 2. To keepe up that which Christ hath planted.

Psal. 40. 10. 3. That Christs power may bee scene in his particular Churches.

1 Cor. 14. 33. 4. That every one may walke in Gods order
2 The. 3. 6, 7. and not extravagantly.

11. Psal. 37. 5. That they may rightly have the priviledges of all Christs Ordinances, and approbation of his Church in receiving.

23
Deut. 12. 13, 14. 6. That they may be watched over, kept from danger, and do their duty.
& 16. 2. 5, 6.
1 Cor. 11. 33.
Heb. 13. 7.
Ezek. 33. 2.

Q. vvhhat must a Beleeuer doe to be receiued a member of a particular Church of Christ?

A. Live unblameably, and make his publique profession voluntarily, that Christ is the Son of God, his Redeemer, and only by him to be obeyed.

Q. vvhhat must the Church of Christ doe to one that offers himselfe to be a member?

A. Instruct him that Christ and Anti-christ or Belial cannot both be served by him.

Q. what is the parties duty, being instructed?

A. To make his voluntary answer to their instruction.

Q. What if his voluntary answer be not sufficient to discern him a Saint?

A. The Church must leave him with refusall.

Q. what must the Church doe to a member that hath committed euill, and is obstinate.

A. Accuse him of his sin in the due order of Christs Gospel.

For

For love thinkes no evill before it see it.

1 Cor. 13. 5.

Q. May not the Church examine the offender, and constrain him to accuse himselfe?

A. They may not, for love cannot think evil, before it behold the same. 1 Cor. 13. 5.

2. If the Church may by examination, constrain any to accuse themselves: the oath *Excoficio* or Inquisition is no more.

Q. How must a member of a Church behave himselfe towards one excommunicated?

A. Respect him as a Heathen.

Math. 18. 17.

Q. May not a member of a Church joyn with one excommunicated in a divine personall act, while he stands justly censured?

1 Cor. 5.

A. No: for hee is not in order of fellowship with him, but remains in his sin.

Mat. 18. 15. 20.

1 Cor. 5.

1 Tim. 6. 3. 6.

Q. May not one of a true church have personall communion with one that lives in visible sinne?

A. He may not, but must separate (in all worship) from him.

2 Cor. 6. 17. Isa.

5. 11. 1 Tim. 6.

Q. May not one complaine on an evill worshipper (to the civill Magistrate) for his evill worship, to have him punished for it?

5. Jer. 15. 15.

1 Cor. 5. 11.

Mat. 18. 15. 18.

A. No: for that were to raise persecution against him.

Acts 19. 37. 40.

& 18. 12. 16.

Q. What is persecution?

A. Troubling honest peaceable people about matters of the worship of their God. Dan. 6. 5. 16.

Q. May not one then joyn with the Ministers

48 *A Heavenly Conference, for
sters of England, in their Churches?*

Rev. 13. 2. & 16.
13. & 20. 2.

A. No : for their best Church actions are unholy, in Ministry, Order, Power, and place.

Act. 6. 3. Ezek.
33. 2. Act. 14.
23. 1 Cor. 16.
3. Act. 1. 23:
26.

1. In Ministry, theirs is from the Bishops, the Bishops from the Pope, (in *Masons* book, set forth by authority) and the Pope from Sathan, themselves affirme in their preaching commonly.

Whereas Christs Minister is from the Church he serveth in.

Deut. 4. 2. 5, 6.
1 T. m. 6. 3. 6.
Deut. 5. 32.
Rev. 22. 18, 19.
& 10. 9, 10.
1 Corin. 11. 2.
1 Chro. 15. 13.

2. In Order, for the Church of *England* hath reading for prayer, a false Article in their Faith, blasphemy in the administration of the Lords Supper, in that they acknowledge Arch-Angels, when there is but one Arch-Angel Christ Jesus, crossing, kneeling, &c.

Whereas Christs Church must read only Gods divine word : and according to the same direction therein, administer, confesse, and performe prayer, not adding to his order in any circumstance in the performance of his Ordinances.

Jer. 1. 7, 8, 2.
2 T. m. 3. 16,
17. Gal. 3. 15.
Psal. 19. 7, 8, 9.
Prov. 30. 5.

3. In power, theirs is by a Commissaries Court, or earthly authority in the new Church modell.

Whereas Christs Church is onely by his owne Ecclesiasticall or divine power within the same.

1 Cor. 5. 4, 5.
2 Co. 2. 7, 8,
9, 10. Mat. 18.
17. 20.

4. In place, theirs are holy by their owne making and yet stand undemolished.

Whereas the Lord hath made all places alike, and will not have any place left standing that may ensnare his people.

Math. 24. 2.
Acts 17. 30.
1 Tim. 2. 8.

3. Neither

Q. what must one brother in Church fellowship do to another brother that falleth into sin.

A. Pray to the Almighty for the remission of his finnes. 1 Iohn 5. 16.

2. keepe his sin secret.

Galar. 6. 1.

3. Watch a time when he is fittest to receive instruction.

Act. 3. 21. psal. 32. 6.

4. Tell him his fault secretly, when hee is alone.

Mat. 18. 15, 16. 17.

5. prove the act evill unto him by GODS Word.

2 Sam. 12. 1. 7. Ephes. 6. 17.

6. Use moderate speeches with love and wisdom to perswade him from it.

Pro. 15. 1. 1 Cor. 16. 14.

Q. If I see my brother sin, may I not tell another, before I have told him?

2 Sam. 12. 1. Rom. 16. 17.

A. No: It is hatefull to the Lord; Chams practice, and they cursed that do it.

Gen. 9. 22. 25. Psalm 101. 56

Q. what is that Church which is mingled with all sorts of people, profane and wicked?

A. It is a Church of confusion, where the Lords people may not tarry.

Rev. 18. 1. 4. 2 Cor. 6. 14. 17.

Q. What is that Church which was never contracted or covenanted together to be a church?

18. 1 Tim. 6. 4. 5. Acts 19. 9.

A. An adulterous practiser, and stealer of that shee bestowes upon the people.

Prov 9. 13. 17. 18. & 5. 3. 4.

1. *For without a Covenant, many cannot become a body, neither in divine nor humane things.

Dan. 11. 22. 23. Ier. 3. 14.

2. If they could, the children of Israel need not to have covenanted when they came out of Babel.

Ephes 5. 23. *Ephes. 4. 16.

Neh. 9. 38. & 10. 28.

E

3. Neither

Math. 1. 18.

Luke 1. 27.

3. Neither a man with a maide to make her his wife.

Q. VVhat is that particular Church that hath not Christs power among themselves, (without the helpe of any) to excommunicate?

Rev. 3. 9. Mat.

18. 20. 1 Cor.

5. 4.

1 Cor. 1. 18.

Rom. 1. 13.

Matth. 15. 20.

A. It is an Anti-christian Church.

For Christ will be with that his Church power, where ever his Church is.

As a King will be with his power of judgement where his Assize is held.

Q. vVhat is the matter whereof Anti-christian Church is made?

A. A company (externally compelled by civil authority) of visible, prophane, blinde zealous dissemblers, and ignorant persons, which condemne in others, what they practice themselves, and any other that wil, if they by threatening and punishing can make them say and sweare as they would have them.

Q. Is none of Gods Elect in Babel, or in an Anti-christian Church?

A. There is; but they are not of that Church, neither is it lawfull for them to continue therein.

Q. vVhat is that makes men to be visibly one with an Anti-christian Church?

A. Joyning and submitting together under their commanded orders.

Q. What is that which makes men continue Antichrists subjects?

A. The feare of punishment, ignorance of the truth,

Jer. 15. 17. 19.

Rev. 13. 16. &

18. 1. 1 say 1. 2.

Revel. 18. 4.

1 John 2. 19.

Gal. 11. 23.

Rom. 6. 16.

Rev. 13. 15.

truth, and worldly riches gained by that service. *Math 23. 34.*

Q. What are the marks whereby wee may know Babel, or an Anti-christian Church? *Revel. 12. 4.*

A. By altering of Gods Ordinances or order, and placing of mens inventions in the stead thereof, compulsion to divine obedience by civill authority, forcing men against their consciences to say as they would have : & imprisoning those that cannot yeeld unto them. *Isay 24. 5. Dan. 11. 31. Math. 24. 15. Mar. 13. 14. 2 Cor. 10. 4. & 1 24. Mat. 24. 9. Act. 12. 4.*

Q. What is the power which Anti-christ hath left unto his Churches?

A. It is wicked Articles, and mischievous tale-telling, is appointed for Courts to open and shut hell therewith, that Sathans servants may be forced in, and they being in shall not get out. *Luke 6. 22. Math. 23. 15.*

Q. Are the Lords children ever the worse for the Anti-christian Churches (or courts) excommunication, or punishment?

A. No : they are much the better, for they have particular promises of Gods favour more then before. *Luke 6. 22, 23. Ioh. 16. 2. Mar. 5. 10, 11. Mark 10. 29, 30.*

Q. Is not one church of Anti-christ inferiour to another, and tyed to obey their impositions, or the impositions of some Anti-christian assembly of their Divines?

Ans. They are, as appears by their Lady Whores of Canterbury and Yorke, with the slavish pandering Churches, they (and their Anti-christian assembly of Divines) raigne over.

Q. Doth not the giving of the Sacrament, and preaching

men without covenanting, or marrying first together.

When Christs Church must first be married, or covenanted together, before they performe Church Ordinances.

4. In Ministry : they of the Churches of *England* preach by vertue of an Ordinance from an Anti-christian Bishop, and a licence from him, or the Presbyters.

When Christs Ministers must preach by vertue of that calling the Church whereof he is, shall give unto him.

5. In maintenance : the Ministers of the Church of *England* live by Tithes, Gleabs, and Offerings, &c.

When Christs Ministers must live by the free gift of the Church whereof they are, if they receive for their Ministry any thing.

6. In acts : They of the Churches of *England* have a false Article in their Faith, blasphemy in the Administration of the Sacrament, in that they acknowledge Arch-Angels, when there is but one Arch-Angel, Christ Jesus : and a humane Service or Directory-booke to read unto the people.

When Christs Church must read *onely* his divine Word, and according to the same Word administer, confesse, and performe prayer.

7. In Order : they of the Churches of *England*, have respect of Persons, Crossing, Kneeling, &c.

* Ephe. 5. 27.
Nehem. 9. 38.
G. 2. 12. 7. 29.
10. 11. Heb. 13.
20. Act. 3. 21.
Heb. 1. 6. 7. 8.
9. 10. Gal. 3.
17. Mat. 18. 10.
Neh. 10. 29.
Act. 6. 3. Eze.
33. 2. Act. 14.
23. 1 Cor. 16. 3.
Act. 1. 21. 26.

1 Cor. 9. 14.
1 Tim. 5. 17.
18. Heb. 7. 12.
Phil. 4. 10. Ro.
15. 27. Gal. 6.
6. Mat. 10. 9.
10. Lu. 10. 7.
& 12. 25.
Ier. 1. 7. 8 & 1.
2. 2 Tim. 3. 16.
17. Gal. 3. 15.
Psal. 19. 7. 8. 9.
Prov. 30. 5. 6.
Deut. 4. 2. 5. 6.
1 Tim. 6. 3. 4. 5.

Iam. 2. 1. Heb.
2. 5. D. ut. 5.

Rev. 22. 18.
19. 20. & 10.
9, 10. 1 Cor.
11 2. 1 Chr.
15. 13.

When Christs servants may not respect the rich before the poore in the Church, (in respect of this worlds goods) neither adde to his order in any circumstance in the performance of his Ordinances.

In Government :

Theirs of the Churches of *England* is by the power of a Commissaries Court, or some other earthly power newly established.

1 Cor. 5. 4. 12,
13. 2 Cor. 2.
7, 8, 9, 10.
Math. 18, 20.

When Christs Government is by his owne Power (without the helpe of earthly power) within his owne Church.

Q. May not the childe of God lawfully pray with the Ministers of the Church of England, in their Churches?

Hab. 2. 12, 13.
Isa. 42. 8.
Math 23, 9, 10

A. They may not; for they give acknowledgement of making Divine Lawes for the order of worship to worldly Magistrates, and blaspheme in their prayers, in giving Pimate, Metropolitan, Lord, Grace, Reverend Father in God, unto a wicked creature, which attributes and Honour belongs onely to the Lord Jesus, and his Honour hee will not give unto any creature.

Rom. 16. 17.
Ier. 23. 16.
Mat. 15. 8, 14
May 29. 13. &
60. 3. Luke. 6.

Q. May not the childe of God heare the Word preached in some one of the Churches of England, or Anti-christ?

A. Hee may not. For a false Minister

is odious unto the Lord, and all his Saints.

39. Iohn 10. 5.

1 Tim. 3. 6.

Prov. 19. 27.

* Prov. 16. 27.

Psal 50. 16, 17

Iohn 10. 1.

2. For they ought not so long as they so stand to take Gods name in their mouthes.

3. For the Lords servants will not follow them who are strange in office towards him.

4. For my presence is an incouraging them in their Corasiticall practises.

For if none would heare, they would not preach.

5. If I may hear them who are strange in office to Christ, I may heare the Pope or divell, if hee as Satan will preach Gods Word unto me. Yet Christ would not permit Satan to say, he was the Son of God.

Mar. 1. 24, 25.

24. & 3. 1, 12.

Luk. 8. 28, 29.

Q. How can it be unlawfull to heare some of the Ministers of the Churub of England, (of the old stampe, or new forme) seeing they are very good men?

A. It is impossible for any man to be a good man, holding a wicked office, (more then for a thiefe to be an honest man continuing stealing) their goodnesse is but colour, it is not substance (as proves) if you touch their Honour, or Riches that should maintaine the same.

Mat. 23 Num.

16. 1 King. 18.

19, & 22. 24.

Q. How can so many men of great learning, (being new sealed with the old stamp) be deceived?

A. There were 450. false Prophets in King Ahabs time, and very few true to stand against them, (and there are farre more learned Pa-

1 King. 13 198

& 22. 6.

2 Pet. 2. 1. pists stamped with the Priesthood then of Eng-
 Ioha 4. 16. land) and as there were false Prophets that did
 1 Tim. 4. 3. deceive, so there are and shall be.

Q. How can it bee unlawfull, to be a member, pray, or heare Gods Word taught in the Churches of England; seeing Conversion is in them?

Gal. 4. 26.

A. Conversion is not in any of the Churches of England, otherwise then the Word of God is among them; which Word converts or condemnes alwayes in all places, and from the Word I acknowledge none may depart.

1 Tim. 6. 3, 4;

5, 6 Rom. 16.

17. Ierem. 15.

17.

Math 7. 21, 23

Mat. 5. 19, 20,

21, 22.

But from the Priests and people where the Word of God is taught, and had with Instituted Ceremonies of mens Inventions, which they will not amend; all that will have assurance they are the Lords Children, must depart, and there may not abide.

Because such Priests and People so continuing, are rejected of the Lord.

Psalme 101. 3.

Prov. 29. 27.

Phil. 3. 19.

2. For their doings and themselves in divine worship is abominable unto the Lord and all his Saints.

3. Such people make a worship to themselves.

4 If it bee not so, we need not have refused the Congregated worship in Rome, but doe wickedly in standing against them.

Q. Where were you Converted, seeing you

you were not converted in the Church of Eng-
land?

A. In Jerusalem from above, which is the G 14:26, 27.
mother of all Gods Elect, Pl. 1. 87. 5, 6.

Q. What is Jerusalem from above? Elay 54. 1.

A. It is Christ and his Gospell. I Co. 4. 15.

Q. How know you Jerusalem from above to be
Christ and his Gospell?

A. Because God the Father preached it. Gen. 3. 15.

The seed of the woman shall break the Ser- Gallat. 3. 8.
pents head: and there shall be enmity betweene
the womans seed, and the Serpents.

And in him all Nations shall be blessed. Mat. 1. 21.

And hee shall save his people from their AAs 4. 12.
sinnes.

There being no other name under heaven gi-
ven, whereby we must be saved.

EZEKIEL 33. 2, 3, 4, 5, 6.

Sonne of man, speak to the children of thy
people, and say unto them, When I bring the
Sword upon a land; if the people of the land
take a man of their coasts, and set him for their
watch-man,

If when he seeth the sword come upon the
land, he blow the Trumpet and warne the people,

Then whosoever heareth the sound of the
trumpet, and taketh not warning, if the sword
come and take him away, his blood shall be upon
his owne head. Ple

Hee heard the sound of the Trumpet, and took not warning, his blood shall bee upon him: but he that taketh warning, shall deliver his soule.

But if the watch-man see the sword come, and blow not the Trumpet, and the people be not warned: if the sword come and take any person from among them, he is taken away in his iniquity: but his blood will I require at the watch-mans hands.



THE





THE SAINTS BELIEFE.

Belevee in one Almighty G O D, a Gen. 1.1.
(a) Creator and maker of all Prov. 16.4.
things, (b) distinguished in three, b 1 Joh. 5.7.
Father, Son, and Holy Ghost: c Ioh. 10.30.
(c) but not divided, (d) al wor- 1 Iohn 5. 7.
king together in the Creation, (e) Redemption, d Gen. 1. 2.
(f) preservation, (g) and salvation of Man. Ioh. 1.1, 2, 3.

The Sonne our Lord Jesus Christ, (h) G O D e Ro. 3. 24.
(i) and Man; (k) begotten and sent by the Fa- Eph. 1.7. f Ps.
ther; (l) conceived and borne of the Virgin Ma- 97. 10. Phil.
ry; (m) suffered under the Roman power, Pilat 4.7. g Tit. 2.
being Iudge; (n) crucified, (o) dead, (p) and 11. Ioh. 11.
his soule immediately received by God his Fa- 25. b Col. 2.
ther; (q) and his body buried; (r) rose againe 9. Mat. 1. 23.
the third day according to the Scriptures; i 1 Tim. 2. 5.
Act. 2. 23.

Heb. 7. 24. k 1 Iohn 4. 9. Iohn 3. 17. l Isay 7. 14. Lu. 2. 7. m
Ioh. 11. 48. Ioh. 19. 12. 15, 16. n Mat. 27. 35. o Ioh. 19. 23.
p Luke 23. 43. 46. q Iohn 19. 41, 42. r 1 Cor. 15. 4.

(i)

f Act. 1. 9, 10. (f) and ascended into heaven; (t) sits at the
 11. Ioh. 20. right hand of God; (u) whom the heavens must
 17. & Heb. 1. containe for a time; (w) in whom all our sinnes
 3. & Acts 3. are forgiven; (x) and from thence he shall come
 21. w I Ioh. to judge the living and the dead; (y) before
 2. 12. Ioh. 1. whom every one shall appear; (z) to give an ac-
 29. x I Thes. count (a) of every evill thought, (b) idle word,
 4. 16. 17. (c) vaine oath, and (d) wicked action.

y Matth. 25. And I beleieve in the Holy Ghost, (e) sent by
 32. the Father and the Son to teach and lead (f) his

* Gen. 17. 6. Elect in all truth, * promising the faithfull and
 7. Gal. 3. 9. 11 their children that he will be their God, & they

Ier. 31. 1. 8. shall be his people; (g) Instituting by his Apostles
 Act. 2. 39. for them, particular Churches here on earth, and

Gal. 4. 28. no other; (h) every Ordinance of God belonging
 May 49. 22. to every one of them; (i) all of equall authority,

& 59. 21. & no one being greater or lesser then other, either in
 61. 9. Psalm power or priviledges; (k) who must serve him

147. 19, 20. as hee hath commanded in his holy Scriptures,
 Zach. 8. 5. (l) both in Ordinances, (m) and Order; (n) in

& Math. 12.

36. & Gen. 6. 5. 1 Cor. 3. 20. Eccl. 12. 14. b Mat. 12. 36. c Exo.
 20. 7. Mat. 5. 34 35 36, 37. Jam. 1 26. d Rev. 22. 12. Matth.

25. 41. 45, 46 e Ioh. 14. 26. Ioh 15. 26. Ioh. 16. 13. f Col. 3.
 12. 1 Pet. 1. 2. Rom. 9. 11. g Mat. 18. 17, 18, 19, 20. Rev. 1. 11.

Gal. 1. 2. h 1 Cor. 3. 21, 22, 23. Psalm 149 7, 8, 9. i 2 Cor. 12.
 13. k Iohn 15. 10. 14. Iohn 5. 39. l Rev. 22. 18. Deut. 5.

32. Matth. 28. 20. m Collos. 2. 5. 1 Cor. 14. 40. 1 Cor. 15. 2.
 Levit. 10. 1, 2. 1 Chron. 23 9. 11. 1 Chron. 15. 13. Numb. 15.

16. n 2 Tim. 1. 13, 14. Mat. 9. 22. Mark 16. 16. Heb. 11. 1.

their

their own faith; (o) with a pure conscience; 01 Tim. 1.
 (p) all Beleevers being bound in duty to have 19. 1 Iohn 3.
 and hold communion in some one of them, * and 20. p Hebr
 teach unto their children what the Lord hath 10. 25. Mat
 done for them, and what he doth require of them, 18. 17, 18.
 (q) & that every Church hath power from God 19, 20.
 to elect and ordaine their owne Officers, (r) re- * Deut. 4. 9.
 ceive in Beleevers, (i) and excommunicate any 10. 8 & 11. 19.
 one of them that lives in transgression, without Isay 28. 10.
 the helpe or assistance of any; (t) no one member Joel 1. 3.
 being more free then another. (u) Deut. 6. 6, 7.

And I beleeve that I am bound in conscience 1 Tim. 3. 4.
 to God, to honour and obey the higher Powers, Fa- 12. Tit. 1. 6.
 ther, Mother, &c. and every Officer under him, q Acts 6. 2,
 whether they be Christians; irreligious, Idolaters 3. 5. Act. 14.
 or Heathens. The Commandement requires o- 23. Acts 1.
 bedience to every one of them of what Religion 15. 23. 26.
 soever they be, equally and alike. (w) And I be- Ezek. 33. 2.
 lieve the bodies of the Iust shall rise to life ever- Numb. 8. 10.
 lasting, (x) and the wicked to everlasting per- 7 2 Cor. 2. 7,
 dition. 8. 3 Ioh. 10.
 f Mat. 18. 17,

18, 19, 20. 1 Cor. 5. 12, 13. Acts 11. 2, 3, 4. 1 Rem. 2. 11.
 Deut. 1. 17. Jam. 2. 9. Acts 11. 2, 3, 4. * Rem. 13. 2, 3, 4, 5.
 Exod. 20. 12. Ephel. 6. 5. w 1 Cor. 15. Matth. 25. 24. x Isay
 30. 33. Matth. 25. 41. 46.

Prov. 22. 6. Teach a Childe in the trade of his
 way, and when he is old, he shall not de-
 part from it.

1 Thes. 5. 21. Try all things, keep that which
 is good. Acts 17.

Acts 17. 11. These were also more noble men than they which were of Thessalonica which received the Word with all readiness, and searched the Scriptures daily, whether these things were so.

1 Sam. 15. 22. To obey is better then sacrifice, and to hearken, then the fat of Rams.

By me **JOHN TURNER**, Prisoner of our *Lord Iesus Christ* (committed by the Bishops) neer 14. years, for affirming *Christ Iesus* hath left in his written Word sufficient direction to order his Church and children in his worship : So that nothing may be done, over nor above, nor besides, what is commanded therein by a Precept and example, or a true gathered consequence, which I dare not but affirm. though I dye for the same. And now delivered, (as abusively imprisoned all this time) by the most Honourable Lords in Parliament, 1641.

1 Cor. 15. 57. Thankes bee unto God which hath given us victory, through our Lord *Iesus Christ*.

Reprinted, enlarged, and rectified by the
AUTHOR, 1645.

Q. May not the English Service-Booke be read and obeyed in the Church of Christ?

A. No; the Service-Booke may not, because it is invented by man, contrary to the commandements of God: and besides, it is filled with errours, untruths, and blasphemies, yea, and contradictions to his word.

Mark. 8.15.
Isay 29.13.
Math. 15.8.9.
Amos 6. 5, 13, 14.
Jer. 44.16.

First, Invented by man, in that the Convocation of Bishops and Priests, or Clergy-men made it, contrary to these Scriptures.

Isay 66.3.
Rev. 22.19; 10.

Secondly, Errours, in that they pray for the very damned, in these words: *All that travell by land or by water*, when they have prayed for Gods Children before, contrary to

Joh. 17.9. 19. 10.
Rom. 9. 17.
1 Joh. 5. 16.

Thirdly, Untruths, in that it holdeth forth, that the Priests or Ministers have power to forgive sins in their *Visitation of the sicke*, which is contrary to

Mat. 3. 7. 8. 9.

Fourthly, Blasphemy, in that it acknowledgeth Arch-angels, and doth attribute the titles of Primate, Lord, Grace, and Reverend Father in God, to wicked and ungodly men, contrary to

Jud. 9.
Jam. 4. 12.
Mat. 23. 9, 10, 11.
Luk. 22. 25.

F

Fifthly,

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Rev. 13. 17. &

14. 9. 10. & 15.

2 Col. 2. 20. 21.

23. 23.

Gal. 2. 4. 5. 6.

1. 10.

Act. 17. 30.

1 Tim. 2. 8.

Rev. 21. 17. 18.

Isay 55. 1. 2.

2 Tim. 3. 15.

Rev. 22. 18. 19

Joh. 12. 43.

Deut. 5. 32.

Deut. 18. 4.

Mal. 1.

1 Cor. 11. 13.

3 King. 12.

Fifthly, Contradictions to Gods word, in that it addeth the Crosse to Baptisme, kneeling to the Lords Supper, holinesse to their Church high-places, and purse-penalties for their offenders, contrary to

Q. *May not the Directory-Booke be read and obeyed in the Church of Christ?*

A. The Directory-Booke may not, because Christ hath made a better, wiser, more antient, and more infallible booke of direction, for to direct his Church in his written word then that is, by which all shall be judged at the last day.

1. And they that bring not the first and best to the face face of God, are accursed.

2. There is no word of God to warrant the making of that Directory-Booke, more then *Jerobam* had for the making, of Calves of Gold, which he set up in two high places; one at *Dan*, the other at *Bethel*, to the confusion of himselfe, and his posterity.

3. This Directory-Booke is newly invented by men, and hath Errour, Untruth, and Contradictions to the Canonickall Scriptures; yea, many directions in it that hath no word of Gods truth to hold forth the same.

First,

First, Newly invented by men, in that the Assembly of Presbyterian Divines (as they call themselves) made it 1644, contrary to these Scriptures,

Exod. 24.
Rom. 1. 30.
Amos 8. 3.
Psal. 99. 8. and
106. 29. 39.
Rev. 22. 18.

Secondly, Errours, in that by Baptisme of water they make members of their Churches, contrary to

Nehe. 9. 29.
1 Cor. 8. 5.
Mat. 18. 20.

Thirdly, Untruths, in that by receiving the Bread and VVine (in the ordinance of the Lords Supper) they say, *They receive Christ Jesus Christ*, contrary to

1 Cor. 11. 26.
30.
2 Cor. 13. 5.
Heb. 8. 10. 11.

VVhen the exceptable receivers have Christ before, and those that have not, receive their owne damnation.

1 Cor. 11. 29.
Heb. 11. 6. and
8. 11.

Fourthly, Contradictions to the Canonickall Scriptures, in that they adde a Directory-Booke to Christs Booke, of direction in Church worship; enjoyne all of every Parish (by earthly power) to come to their Assemblies: command their Ministers in prayer, to acknowledge, they are worthy of the heaviest judgement inflicted upon the most rebellious sinners, pag. 9. contrary to

Deut. 5. 32.
Rev. 22. 18. 19
Ezc. 43. 8.
Luk. 22. 19.
Mat. 26. 26. 27
1 Joh. 3. 9. & 5
16.
Mat. 13. 31. 32

VVhen Christ will have none forced (by earthly power) to come to his Churches; neither

66 *A Heavenly Conference for, &c.*

Psal. 110. 3.

Mat. 23. 25. 28

3 Joh. 5. 36. & 3

6. 9.

Jude.

neither can his Children be culpable of that heavie judgement, of being guiltie of sinne against the holy Ghost, which the most rebellious sinners are; and the divell sinnes no deeper, nor hath more judgement on him; then that of the most rebellious sinners, which is unpardonable, past all repentance, and all prayer.



*Printed for the publike good of those that desire
to know the truth, and that desire the Lord
Jesus Christ should raaign alone Lord,
Law-giver, and King in his
Church.*



Anti-Merlinus :

OR

A CONFUTATION

of Mr. *William Lillies* Predictions for this year 1648. comprised in two Bookes :

One of which he calls *Merlinus Anglicus*, or *An Ephimeris*. The other his *Prognostication* of the Occurrences in *England*, clearly proving his predictions in both Bookes to be groundlesse, absolutely void of Art, full of contradictions, Treason, falsehood, and such a ridiculous piece of foolery, as an Artist would blush to owne, especially pretending (as he doth) to ground his predictions upon *Cacodemologie*, or conference with Devils, and lapsed Angels, as well as on *Astrologie*, an Art lawfull and laudable.

As also the Authors own opinion, not only concerning what we may expect from the present Treary, and the principall Occurrences of the remaining part of this present year, but also his positive Judgement touching the event and finall determination of this Civill War, Succinctly set downe, together with his reasons in Art therefore.

By *H. Johnson* Student in *Astrologie*.

21th
Printed in the Year, 1648.